

MS. 17. Th. Subt.

I.

SUMMARY
OF THE
SHEEVE POURAN,
WITH
EXTRACTS AND EPITOMES.
From Mr HALHED's Manuscripts
IN THE
British Museum.

3:42

ANTIENT INDIAN LITERATURE,

ILLUSTRATIVE OF THE

RESEARCHES

OF THE

ASIATICK SOCIETY,

INSTITUTED IN BENGAL, JAN. 15, 1804.

FROM ORIGINAL MSS.

London:

FOR THE EDITOR,

Printed and sold by BLACK, PARRY, and KINGSBURY,
Leadenhall-street,

BOOKSELLERS TO THE EAST-INDIA COMPANY.

1807.

[Entered at Stationers Hall.]



Rules of the Asiatick Society.

RULE V. — That mere translations of considerable length be not admitted, except of such unpublished essays or treatises as may be transmitted to the society by *native* authors.

SHEEVE POORANE.

CHAPTER 1.

SOUNEKE and other Reeshees demand of *Soote Pouraneeke* the history and *Mahatmye* of *Seda Sheeve*.

2.

Account of the appearance of omnipotence and the creation of *Bremha* and *Vishnu*. *Ling* first appears to them while in dispute.

3.

Account of the appearance of *Meha-Roodree*, of his enjoining to each their respective functions.

4.

The order for *Vishnu* to be the protector and *Bremha* the creator.

5.

The creation.

B

6.

The distribution of created beings, and the production of *Shree Roodre* from a wrinkle in *Bremha's* forehead.

7.

An account of the *Yeg* of *Dekshe*, the *Prejâpetee*. His omission to invite *Sheev*. *Setee* burns herself at *Jwalamookhee*. *Veeroobhedher*, &c. disturb the *Yeg*. *Sheev* relents. — N. B. *Veeroobhedhere* is a son born to *Sheev*, when in his rage he cast a drop of his sweat on the ground. See A. R— Rogers, 153.

8.

An enumeration of the *Mentres* and ordination of the *Poojas* of *Sada Sheev*.

9.

Account of the devotions of *Tàreke*, the *Ditye*.

10.

The *Deiveta's* supplications to *Bremha* respecting the tyranny of *Tàreke*, the *Ditye*.

11.

Kam Deive appears before *Sheev* to shoot him, and is annihilated by a single glance of his eye.

12.

The devotions of *Parvatee*.

13.

Interview between *Sheev*, in the assumed figure of a *Senyassee*, and *Parvatee*.

14.

Continuance and close of the interview. He assumes his own shape, and courts her; on which all her penances were converted to joy.

15.

Sheev goes to *Cashee*, and summonses the seven *Reeshees* for the purpose of arranging his marriage: they came with *Aroondhetee*, wife of *Veseeshte*, and were sent to propose the match to *Heemàchel* and *Méina*. They come, by way of heaven, to *Heemàchel*, who took them for seven suns: on the fourth day they departed.

16.

The arrangements on each side for *Sheev's* marriage; and the procession of all the *Deivetas*, &c. to *Heemàchel*, for the ceremony.

17.

Méina (*Parvatee's* mother) is shocked at the proposed marriage, and expresses herself in the most outrageous terms: she is corrected and checked by the *Deivetas*. She beats her daughter, threatens to drown or poison her, and is at last, with very great difficulty, by the interference of her husband and all the eight *Deivetes*, brought to give a reluctant consent.

18.

The marriage of *Seda Sheev* and *Parvatee*. *Bremha* suddenly smitten with *Parvatee's* great toe, his seed falling on the ground, produces *Vëtöke*. *Sheev* is first angry, then pardons him. *Vëtöke* was put as scholar to the sun, and to this day precedes his chariot in shape of a *Brehmecharee*.

19.

The *Ditye Tàreke* is destroyed, and his three sons are received into favour by *Bremha*.

20.

The *Deivetas* supplicate *Bremha* and *Vishnu* against *Treepoor*, (i. e. the three sons of *Tàreeke*, possessors of the three flying cities.)

21.

The creation of *Moondée*, the false prophet, for the purpose of misleading the inhabitants of *Treepoor* from their orthodoxy.

22.

The religion of the *Treepoorians* is completely overturned, and *Deivetas* avail themselves of this in their supplications to *Seda Sheev*.

23.

Sheev orders his (allegorical) chariot to be gotten ready, and departs for the destruction of *Treepoor*.

24.

Sheev transfixes them all three with one arrow, and destroys the cities. *Moondée* and his disciples are sent, according to promise, to *Meroost, hèle*.

25.

Bremha and *Deivates* waited upon *Vishnu*, at his abode in the great *Semoodre*, to demand instruction concerning *Poojàs*. *Vishnu* informs them as to the various materials with which *Lings* were to be made, according to the quality of the worshippers.

26.

Bremha's instructions how to perform the *Poojàs* of *Seda Sheev*, and an explanation of the excellence of *Gyàn*.

27.

The manner of performing *Poojâ*.

28.

The *Poojâ* of *Seda Sheev*.

29.

Of numbering the flowers and grain, that are to be offered for each particular request, according to weight.

30.

Of the flower *Keitekee* being excluded from the *Poojâ* of *Seda Sheev*, with the story of *Seeta's Shradhe*, in *Ram's* absence, to *Deserêthe*, (*Ram's* father,) whose hand appeared to her in the river *P, helgoo*; and of the false testimony borne, on that occasion, by that river, by the fire, by the tree *Keitekee*, and by the cow; with *Seeta's* several curse on each, viz. the river, that it should descend to *Patal*, and flow there only; the fire, that it should devour all it came near; the cow, that its mouth should never be clean, (alluding to chewing the cud;) and the tree, that its flowers should never be used in *Poojâ* to *Sheev*. — N. B. It was the sun that bore witness to *Seeta's* truth, and detected the false testimony.

32.

Parvatee creates *Goneish* from the excrementitious particles and impurities of her own body, i. e. makes an image, which at her prayers is animated; and he becomes her prime champion, and prohibits all access to her, fighting even the officers of *Sheev*.

33.

A violent contest, in which *Goneish* successfully opposes all the forces of *Sheev* and all the *Deivetas*. *Parvatee* creates two other extraordinary

beings (viz. *Veghoot*, a giant with a body like a black mountain, and a mouth like a gulph; and *Preehenda*, another with innumerable arms and weapons; so that, when any enemy came, *Veghoot* seised him with some of her weapons and threw him into *Preehenda's* mouth: the simile of chess belongs to this chapter :) to assist him. They vanish at *Vishnú's* coming. The end of the world is expected before its time. *Goneish* is too much for *Vishnú*, and breaks *Sheev's Treeshoole*; and at last *Sheev* strikes off his head while he is engaged with *Vishnú*.

34.

While the *Deivetàs* rejoice at *Goneish's* death, *Parvatee* is inconsolable, and proceeds to create other beings for the express purpose of counteracting the settled destiny of the world, and anticipating its destruction. *Nared* and the *Deivetàs* interfere and prevail on her to desist, to which she only assents on condition that *Goneish* is revived. But, his head being lost, they were obliged to cut off that of the first animal coming to them the next morning from the north, by *Sheev's* advice. It proved to be an elephant with one tooth. His head was accordingly fixed on *Goneish's* shoulders. *Sheev* revived him by certain *Mentres* of the *Veids*. *Sheev* then adopted *Goneish*, and all the *Deivetàs* agreed that he should be worshipped the first of them.

35.

Goneish over-reaches *Swàmekàrteek*, (another son of *Sheev*,) in the performance of the terms proposed for their marriage, by proving, from the *Veids* and *Shasters*, that for a son to go round his father and mother is equivalent to going round the whole earth; which they were ordered to do in competition, and which *Swàmekàrteek* literally performed.

36.

Goneish, having carried his point, is first married, and has two wives given him, *Siddhee* and *Roodhee*, the daughters of *Veeshweroop*; and, when

Swàmekàrteek arrived from his tour of the earth, had already a son by each of them, *Lekshe* and *Làbhe*. *Swàmekàrteek* arrived as far as *Kylàs*, when *Nared* met him with this account. He was fired at the information, and retired in disgust to the mountain *Krounche*, and is there even now. Thither the *Reeshees* and *Deivetàs* repair in the full moon of *Karteek*, and thither *Sheev* and *Parvatee* go, in a pilgrimage of sorrow, on the day of the new moon; and, if any one goes as a pilgrim to *Swàmekàrteek*, in the month *Karteek*, and the constellation (nacshatra) *Kreeteeka*, his sins are forgiven.

37.

The *Mahatmye* of the *Roodrakshè*, or berry of *Roodre*, i. e. *Roodre's* eye.

38.

Particularisation of the *Lings* of *Seda Sheev*; and first of the twelve *Jyòtee Lings*, with the history of the first, called *Sōmenàthe*.

39.

Distinctions and qualities of the river *Nermeda*.

40.

Of sundry *Lings*: and of *Atree*, the *Reeshee*, and his wife *Anesoomyà*, procuring the access of the *Ganges* in a most extraordinary drought.

41.

Sheev's appearance in *Mertye Lok* to the *Reeshees* wives, with a *Ling* in his hand, while the husbands were absent. Their curses on returning, in consequence of which *Sheev's Ling* fell off; and, moving along on the ground, burnt wherever it touched. The *Deivetas*, in despair, applied to *Brehma*, who advised them to sacrifice to *Parvatee*, and importune her to assume the correspondent form. She did so, and the two *Lings*, becoming

united, have ever since been worshipped under that shape by *Brehma*, *Vishnú*, &c.

42.

Andheke, a *Ditye*, son of *Herennyðkshe*, by obtaining the favour of *Bremha*, conquered the *Deekpals*, and obliged them to take refuge on the mountain *Menderàchel*. At length he was overpowered by the *Deivetas*, and fled north-west to a cave twelve cose deep. *Sheev* one day entered the same cave, while the *Ditye* was fighting the *Deivetas*; and, on his flying back thither, *Sheev* took compassion on him, and remained there, and was called *Andhekeeshwer*.

43.

Account of *Deiwele*, i. e. *Vetúk*.

44.

Of *Sōmenàthe* and *Mellekarjoone Jyotee Lings*. The Moon's twenty-seven wives: his fondness for *Rohenee*. The Moon sent *Endre* and other *Deivetas* to solicit *Bremha*. The others complain to the father *Dekshe*, who curses him with a consumption, which immediately ensued. His adultery with *Tàrà*, *Jupiter's* wife, &c. *Bremha* however took compassion on him, ordering him to a *Teerthe*, and to worship *Sheev*, and perform the *Yeg* of *Mreetoonjeye*. *Sheev* pitied him, and permitted his light to increase for fifteen days; and was hence called *Sōmenàthe*. *Svàmekàrteek* dwelt on *Krounche*, after his quarrel with his father and mother, and would not return to them; whither *Sheev* and *Parvatee* came to pacify him, and were there called *Mellekarjoone*. *Svàmekàrteek* came ten cose forward to meet them. — N. B. *Seev* is called *Mreetoonjeye*, for conferring *Mooktee* on his worshippers. The Moon performed *Smerene* for six months at *Prebhàse Teèrathe*, crowned the *Ling* with flowers, &c.

45.

Of *Màhàkàl Eeshwer*, *Omkàre*, and *Preneve Jyotee Lings*. The *Deivetas* complain to *Bremha* of the tyranny of his devotee, *Rentenmàludooshene*, the *Ditye*: *Bremha* refers them to *Sheev*, who annihilated the army of *Dityes*: and then at the entreaties of the *Brehmins*, fixed himself in *Avingtee Poor*, and was called *Màhàkàl Eeshwer*. *Vindyachel*, the mountain, was sneered at by *Nared* for not being so tall as *Soomciroo*. The mountain made a *Parcet*, *he*, or image of *Shree*, and also drew a figure of the letter *Om* on paper, and worshipped them to obtain elevation, which he did. The *Deivetas* and *Reeshees* came and worshipped *Seda Sheev* there, and constructed two Lings, of which one was called *Omkāre*, from the paper on which was written the letter *Om*; and the other *Preneve*, from the *Pareet*, *he* of clay.

46.

Of *Keidareishwere Ling*. *Preeyecrete*, son of *Sweyembhoo Menoo*, had seven sons, and divided his kingdoms among them. One of them, *Keidar*, had the sovereignty of *Jembhoodweep*; from him descended *Bhàrètě*. *Keidar* is a pinnacle of *Heemàchel*, where *Nayrayen* propitiated *Sheev*, and obtained that he should fix himself there, and be called *Keidàreeshwer*.

47.

Of *Bheemeishwere Ling*. *Bheem* was a *Raksha*, reputed son of *Koombhekerne*, brother of *Ràwen*, by *Kerketee*, who obtained, by the usual modes of penance, immense powers from *Bremha*: he was afterwards decapitated by *Sheev* and his army slain: and *Sheev*, remained upon the spot to counteract magic and incantation, and was called *Bheēmeishwer*.

48.

Of *Veeshweishwer*, who abides in five cose round *Benares*, the first land that appeared above water. *Narayen* sprung from the water that bubbled up out of *Pooroosh* and *Preekreetee*; and, during a deluge, *Bhegwan* supports

Benares on his trident. *Sheev* forms a ball, such as that with which boys play: it contains the fourteen regions. That ball is perpetually (day and night) revolving, and its weight is sustained by the *Deekpat* elephants. Of the fourteen regions, *Mertyelok* is the earth. *Aveemookteishwere Ling* is never removed from *Benares*. *Bremha* had five heads; but *Sheev* cut off one for some unpoliteness of speech. This head constantly pursued *Sheev*, till he came in sight of the *Aveemookteishwere Ling*, which he therefore pronounced to be the most holy. When *Sheev* resides at *Benares*, he is called *Veeshweisher*.

49.

Merits of *Benares*. The *Siddhes* only know *Benares*. *Kooveer* attained his rank by residing there. *Bremha* and *Vishnú*, &c. abide there. *Sengem Eishwer* is a *Ling* made by *Bremha* and placed on the banks of the Ganges at *Benares*.

50.

More particulars of the city *Càshee*.

51.

A story of the *Reeshee Goutem*, and his wife *Ahelya*, oppressed by the ingratitude and false accusations of the *Reeshes* and their wives, who suborn *Goneish* to assume the figure of a cow, and be killed by *Goutem* with a single stroke of a blade of grass. *Sheev* takes pity on *Goutem*, and looses *Ganges* from his head to purify him. *Goutem* solicits *Ganges* in vain to continue there.

52.

Of *Trembek*. *Ganges* agrees to remain in the same place while *Jupiter* is in *Leo*. From that day *Sheev* was there called *Treembek*, on the banks of the *Goutemēē*.

53.

Of *Veidenàt, heishwer*. *Rawen's* penances. He cuts off nine of his needs successively, as an offering to *Sheev*, who then was propitious, and set them all on again ~~and~~ before. The *Deivetas* despair as usual. *Narede* sent to discover *Rawen's* intentions. *Rawen* relates what *Seev* had granted him, and that he had remained there at his prayer, and was called *Veidenàt, heishwer*.

54.

Narede's ensnaring advice to *Rawen*, accuses *Sheev* of promising, while drunk, what he never means to perform. *Rawen* tears up the mountain *Kilas*: *Sheev* curses him for it, and pronounces his destruction. This is the *Màhàtmye* of *Veidenàthe*, and follows that of *Nageishe*. *Dareka*, a female *Ditye*, dwelt in a desert, sixty-four cose in circumference, which travelled with her wherever she went. The *Deivetas*, inspirited by *Ourve*, the *Reeshee*, gained the superiority over the *Dityes*, who fled, and taking refuge in *Dareka's* desert, removed with it into the sea, and there seised voyagers and devoured them. Among others, they seised a staunch devotee of *Sheev's*, who came to assist his votary through a hole in the wall, accompanied by *Parvatee* and *Swàmekàrteek*. *Parvatee*, for some time, takes the part of the *Racshas*. *Sheev* at length agreed to remain there, and was called *Nageishe*.

55.

Of *Rameishwer*, a name given to *Sheev* on his granting *Ram's* prayer, while on the sea-side, in company with *Lechmen*, his brother, and eighteen *Pedmes* of apes, on his expedition to remove *Seeta*.

56.

Of *Dooohshemeishwer*. *Soodherma*, a Brahmin, had two wives: one *Hreswedeikà* was barren. *Soodherma* enchanted two flowers, and cast them on the *Part, heeve*, and bid her chuse one. *Hreswedeihà* persuades her husband to marry a second wife, *Veedooshtān*, the daughter of her brother.

After a time, she grows jealous, and kills the son of this second wife and throws his limbs into a pond, into which *Veedoosthan* had before cast a *Lac* of *Lings*. *Sheev* appears on the side of the pond and restored the son to life; and, at her prayer, remains there, and takes the name of *Doohshe-meishe*.

57.

Story of *Heerennye Keshipoo* and *Prehlad*. *Senekàdeeke*, i. e. *Bremha's* four first sons, curse *Vishnú's* door-keepers for refusing admittance. In consequence, they became *Dityes* for three generations: in the first, *Heerennye Kerhipoo* and *Heerennye Akska*; in the second, *Rawen* and *Koombhekerne*; in the third, *Sheeshoo Pal* and *Dentebektre*. *Vishnú*, in the shape of a boar, killed *Heerenny Akshe*, after a battle of five hundred years by land and as much by water: for, coming out of *Bremha's* nostrils in the form of a little pig, he grew to be a mighty boar, and brought up the earth on his tusk, which *Heerenny Akshe* had carried to *Patal* in his mouth. *Prehlad's* devotion to *Bhegewan*: not all the threats of his tutor, father, &c. could shake his faith. He was thrown into the fire and the water, without harm; no sword could touch him; he was perfectly invulnerable.

58.

Heerennye Keshipoo himself tries all means to prevent *Prehlad's* religion: a long discourse between them, but *Prehlad* remains steady in his faith.

59.

The *Avetar* of *Nere Sing*, and death of *Heerennye Keshipoo*. *Nere Sing* was not appeased by the *Ditye's* death. *Prehlad* sent to appease him by the *Deivetas*. *Nere Sing* licks him as a cow does her calf. *Goneish* next commissioned to mollify him: he rides on his mouse, and has a fall. The *Deivetas* then beseech *Sheev's* assistance. He arrives in form of a griffin, and *Nere Sing* instantly disappears.

60.

Of the *Mahatmye* of the *Pareethe*, and the story of *Aughel*, the Bheel, (the thief): Raja *Poorooreva* was a male and female every month alternately, by the curse of *Parvatee*. *Aaghee*, wife of *Oaghe*, retains a *Senyassee*, who had called there by accident. The husband watches without doors during the night, and is slain by wild beasts. The *Senyassee's* despair. The wife determines to burn herself with her husband's corpse. *Sheev* arrives at the funeral moment, and ordains that her husband shall be reborn as *Raja Nele* and she as *Demepengtee*, daughter of *Raja Bheem*.

61.

The grief of the *Pandoos*, who had lost their kingdom and wealth at play, and were obliged to repair to the desert *Oodeet*. The *Kooroos* send *Doorvasa* and his disciples to them, in hopes of getting them cursed for want of victuals. On their arrival, the *Pandoos* had just finished their meal. *Sheev* pitied them, and sends a great quantity of victuals, while *Doorvasa* was bathing. *Kreeshno* relates how he once went in his distress to *Dwareka*, and remained there seven months in prayer; after which he obtained all his wishes. *Vyas* arrives, and is received with the most ceremonious attention.

62.

Vyas recommends their strict adherence to the principles of religion, and blames *Dhreeterashta's* duplicity. The *Pandoos* relate their grievances. *Argoon* goes to worship on the mountain *Eendrekeilee*.

63.

Doorjoodhen sends a *Ditye*, named *Mooke*, to prevent *Arjoon's* devotion: the *Ditye* is in form of a boar. *Arjoon* and *Sheev* get him between them and shoot at him: the arrow of *Sheev* goes in at his tail, and comes out at the mouth; that of *Arjoon* enters the mouth, and passes through the tail. The boar, in dying, returns to his proper shape.

64.

Arjoon and *Sheev* quarrel about the recovery of their arrows. *Arjoon* discomfits *Sheev's* servants.

65.

Sheev and *Arjoon* fight, first with arrows then at close quarters. *Sheev* takes *Arjoon* into favour.

66.

The form of *Pooja*, with which *Arjoon*, by advice of *Vyas*, addressed *Sedd Sheev*, and obtained his desires in consequence.

67.

Krishna worships a *Ling* for seven months, covering it every day with leaves and flowers, all of which were afterwards thrown into a heap: at the end of that time *Sheev* appears in the midst of the heap, and his august name was *Beleishwer*.

68.

Of the worship paid to *Sheev* by *Vishnu*, and of his obtaining the *Sooder-sheene Chekree*.

69.

The thousand names of *Seda Sheev*.

70.

Of the Mahatmye of *Vreete Sheeve Ràtree*, or the mighty *Sheev*. *Vreete Sheeve Ràtree* is the fourteenth of the *Krishnepekshe* of *Phalgoon*. There is a particular worship of the *Ling* for each quarter of the day.

71.

The *Oodhàpen* of the *Vrete Sheev Ràtree*.

72.

More particular account of the *Mahatmye* of the *Sheeve Ràtree*. The history of a hunter, who was converted to religion by the accidental falling of the leaves of a tree, where he had placed himself to shoot deer, on a Ling, which had been turned up by the deer's foot: the deer and his whole family had engaged themselves, by strong oaths, to return and offer themselves as food for the hunter's children, and all kept their promise.

Another. — The attendants of *Sheev* and *Dherma Raj* dispute about the property in the soul of a thief, who was slain in stealing the victuals belonging to a sacrifice (i. e. downright sacrilege); but, having lighted a lamp on the *Vrete Sheeve Ratree*, for the mere purpose of distinguishing his prey, the holy act of lighting the lamp was held sufficient to secure his salvation.

73.

Of the various sorts of *Mookte* and *Gyan*.

74.

Of *Gyan*. A recapitulation of the first chapters. Who is *Sheev*, who is *Vishnú*, and who is *Roodre*, and *Brehma*, called the creator? The creator is called *Sheev* by the learned. *Sheev* never changes. All worship *Roodre*, and *Roodre* worships no one. *Kal*, time, brings evil to all except to him, wherefore he is called *Màhàkàl*, and his will *Màkàkàlèe*, and from his will he puts on many *Roops*.

CONCLUSION.

This *Pooran* should be perused five times.

Epitome of the summing up of the last Chapter.

Whatever is seen is all the essence of *Sheev* · and from this there is no exception; and he, having prepared all created things, hath inserted and united himself to them, but is at the same time distinct from them all. Just as the figures of the stars appear in water, but, if any one seeks to extract a star from thence, it is absurd. Such is his essence. A *Gyànee* is fully aware of all these things, of what sort that unique essence consists, and how to arrive at its qualities. And the master of *Veidānte* calls it *Eengka*, and *Brehme*, and the appearance of that *Brehme* is in all things, that have or have not life. Whenever it unites with *Màyà*, it becomes endued with life; otherwise it is *Brehme*. And doubtless *Bhegvàn* is entered into all things; and sensation and motion are by reason of his appearance. Just as fire is in all times inclosed in wood; and just as clay may be made to assume all different shapes, yet at the bottom is the same clay. Such is the nature of *Sheev*. The *Gyànee* knows this, and is free from virtue and vice, and good and evil have no hold on him. *Gyàn* is acquired from *Dhyàn*, and *Dhyàn* from *Bhëktëe*, and *Bhëktëe* from affection, and affection from hearing the *Shastres*, and hearing the *Shastres* from the company of the good, and the company of the good from a complete tutor: and from the acquisition of *Gyàn*, *Mooktee*

becomes our lot. — The *Gyàne* lets nothing dwell on his mind but the *Smerene* of *Seda Sheev*. This instruction did *Seev* first impart to *Vishnu*, and *Vishnu* to *Bremha*, and *Bremha* to *Senekàdeeke*, and *Senekàdeeke* to *Nared*, and *Nared* to *Vyas*, and *Soot* learnt it from *Vyas*; and it is called *Sheevodherme*.

The *Reeshees* having learned from *Soot* the advantage of hearing this *Pooran* five times, made a resolution to go through with it, and were afterwards beatified with the *Dereshen* of *Seda Sheev*. After which they performed *Pooja* to *Soote Jin* with fine garments, and sandal and sweet wood, and ornamental chains, and offered him *Nemeskāres* and compliments. *Soot* made them *àshèervade* with the *Kàndees* of the *Veids*, and they also bestowing *àshèervade* upon *Soot* were exceedingly elated, and were honoured with the *Bhektee* of *Seda Sheev*.

EXTRACTS.

SECOND ADHYAYE.

The Manifestation of Omnipotence and Creation of Bremha and Vishnu.

Soot Pouraneeke said: " O *Reeshees*, just as ye have demanded of me the circumstances and qualities of the Most High, in the same manner did *Nared*, who is the head of the *Reshee*-tribe, and who traversed with the foot of curiosity the whole surface of the earth, and had seen and performed *Pooja* and *Nemeskar* to very many *Lings* of *Seda Sheev* without coming at the root of his research, solicit of *Brehma* expressly to learn the essence of *Perematma*, which is *Sheev*, and surpasses all conception. Listen, therefore, with attention to the answer.

One day, *Nared* thus solicited *Bremha*: — ' O thou, who knowest all things both hidden and manifest, thou, who art instructed in all secrets and mysteries, who art the first of all creatures, and superior in all respects to the other devotees of *Seda Sheev*, by thy great favour and loving kindness I have already learned the excellencies and perfections of *Shree Vishnú* most completely, and am entirely master of the modes of faith, and *Gyân*, and obedience, and charities, and *teert,hees*, (pilgrimages,) but have not advanced to a single circumstance respecting *Seda Sheev*: and, except your august essence, who is there that can untie this intricate knot? and who can describe and display that Being who exceeds all capacity of thought and all limits of comprehension? O thou, who hast created all things, I have listened to the account of the origin of *Seda Sheev* and of his marriage with *Paroetee*, as delivered oftentimes by learned *Reeshees* and Veid-skilled *Pundits*, but my mind can receive no satisfactory information except from your all-weighty authority.' — *Brehma* said: ' Well hast thou demanded, O

Nared: the inhabitants of the world, from hearing this account, shall acquire the degree of *Mooktee*. Although neither I nor *Vishnú* have ever obtained such a knowledge of his beginning as could be wished, yet I shall freely open to thee all the treasure of my actual information on the subject.

‘ At the time that this perishable world had not yet appeared from the closet of invisibility upon the theatre of manifestation, the splendor of his essence, which is exempt from all the accidents of darkness, and light, and heat, and cold, and beginning, and ending, willed to exhibit himself and bring the world into existence. Immediately on this design arose two beings; one *Pooroash*, (a man,) and the other a beautiful woman, who is called *Kàrene* and also *Prekreëtee*, having eight arms and adorned with splendid garments and precious jewels, whose countenance, like cornelian, beamed with the rays of essential light, and whose eye was like a pointed flame of a fire, and in each hand of that choice work of the Creator was a warlike weapon and pointed dart, and she was supremely skilled in the science of music.

(Four verses.)

‘ These two personages began forthwith to consider with amazement on what they should employ themselves, when a voice suddenly struck the ears of those wanderers in the path of novelty and of the creation of God, saying, ‘ Employ yourselves in religious austerities:’ on which they both directly undertook a course of austerities and performed exceeding adoration. And, after respite from this, they said to themselves, ‘ a hundred praises on the exceeding austerities we have gone through.’ On the very moment that this reflection started in them, there instantaneously bubbled, out of the body of that ray of essential light, water like a boiling froth, and so enveloped the surface of the earth, that the feet of the imagination are lamed by its extent and the conceptions of the heart want capacity to comprehend it.

“ And, whereas, from the immensity of the water, fatigue got the better of them : for an hour they drew a long foot there, (i. e. halted with weariness,) and from that time the august name of *Pooroosh* was ordained *Narayan*, and, of *Prekretee*, *Narayenē*. From the benignity of *Narayan* proceeded the five *Totwes*; earth, air, water, fire, and akash; and, from *Narayenē*, *Mehetewè*: and from *Mehetewè* sprung the three *Goons*, which are, *Rejogoon*, and *Temogoon*, and *Setwegoon*; and, from these three *Goons*, *Ehenkār*; and from *Ehenkār* was produced *Tèmmàtrà*.

‘ *Narayan* and *Narayenē*, having collected all these things into one place, again betook themselves to repose, and from their navels there appeared a *lotus*-flower, whose leaves were beyond the bounds of all idea, and of the length of several thousand *yojens*, and which cast a light that flashed like many crores of suns; and from that *lotus* I came into existence, and, except that, I could trace nothing. I then reflected, with vast astonishment, who am I? and whence came I? and how I should employ myself? and who is my creator? Amid these doubts, I determined with myself, that, as I came into existence from the *lotus* flower, that assuredly must be my creator. Under this groundless idea, I descended for a hundred years towards the root of the *lotus*; but, as it was an insuperable difficulty to get to its bottom and wide of my efforts to reach its extremity, still tasking myself to arrive at the place of my origin, for another hundred years I measured upwards the road of my desires: but, no mark ever appeared that way of the end of the *lotus*; and I considered, in deep amazement, O God! what enchanted wonders are these that spring in this manner from nothing into existence! and what magic productions are these that start into appearance from the veil of nonentity! I was in this trance of thoughtfulness and perplexity, when a voice suddenly struck my astonished ear, saying, ‘*Tepe, tepe*,’ i. e. worship, worship. On hearing this admonition from above, all my grief was at once turned to joy and all my mourning to delight: and, on the promulgation of this animating injunction, I employed myself for twelve years in worship and submission to the Supreme Being.

When, on a sudden and unexpectedly, *Shree Vishnu*, with a skin entirely black, a crown of jewels on his head, a yellow garment on his breast, and in his four hands a *chank*, a *chekre*, a *geda*, and a *pedme*, his eyes large as the flower of the lotus, his body splendid as the purest gold, cornelians and diamonds sparkling round his neck, smiling and simpering with a heavenly beauty that surpassed all imagination, miraculously sprung from *Prekrete* and rose beyond all wonder. I made a sign with my hand, and said, 'who art thou, and from whence? arise, and be at a distance.' *Vishnu* was exceedingly offended at these words, and replied: 'Thou hast then forgotten *Bhegewan*, who is *Pooroosh*, and *Perematma*, and the Lord of the world, and the enveloper of all places, and by whose command all created beings subsist, and who is the producer and annihilator of the creation: thou, too, hast come into existence out of my body; and, in every respect, these harsh words of thine are caused by my *Mâyâ*. I have produced thee for the purpose of creating the world.'—'I,' said *Brehma*, 'was enraged at this speech, and prepared for a battle, and said, 'some one is surely thy creator also; why, then, dost thou give thy tongue the licence?' When the fire of wrath began to blaze high between us, another luminous figure, whose splendour was like that of a dazzling flame and his rays more bright than a thousand suns, and who was exempt from defect and increase, and from the past, present, and future, and whose form was that of a *Ling*, suddenly shone out into view.

(A distich.)

'As this being far exceeded all idea, *Vishnu* also was struck with amazement, and said to me: 'Why dost thou hold forth the signal of war? Lo! a third excellence is now produced. Let us attain to its extremities.' After this, *Vishnu*, for a thousand years, in the shape of a boar, descended into *Patal*; and I, too, for the same space of time, assuming the figure of a goose, soared to the world above."

THIRD ADHYAYE.

*The Appearance of Meha Roodre, and his appointing to each their respective
Fimotions*

Soot said: " Listen, now, to what next come to pass. — *Bremha* said: " Whereas, I and *Vishnu* travelled for a thousand years over the superior and inferior worlds without any vestige of the essence of the Supreme Being being disclosed to us: we returned, in disappointment, to the place of assignation, and for one hundred years performed *Nemeskar* to that third Excellence; and, out of the excess of our surprise, which was still upon the increase, thus addressed it: O Omnipotent, thou art exempt from substance and accident, from essence and quality. Alas! that not an atom of the basis of thy might is known to us! — In the midst of this prayer, from that essential light proceeded another figure with five heads and ten arms, who was as white as camphor, and who, with all beauty, was *jhàmeh*, and full of flesh, and of great strength, with majestic garments on his body. On beholding that pure light, our suspicions were exchanged for certainty, that ' This same is our Creator.' And, opening our mouths with *Menters* of the *Veid* in his praise, we exclaimed, ' We were ready to effect whatever he should ordain.'

(A distich.)

" It was ordered: ' Be *Brehma* the Creator of the world, and *Vishnu* the preserver; and a ray of my light, becoming embodied, shall effect the annihilation of the world. And from *Narayence* shall spring a *Sheektee*, who, being named *Savèetrêe*, shall be married to *Bremha*; and another *Shektêe*, by name *Lekshmee*, who shall be espoused to *Vishnú*; and a third *Shektee*, who shall be called *Setee* and *Parvete*, shall be united to my figure. Be ye,

therefore, attentive to your respective functions, according to this strict command.'

. . . Distich . . .

"After that, *Vishnu* said: 'As I am by no means indisposed to the august command, and am firm in obedience, I am hopeful that another request of mine may meet with compliance.'

. . . Hemistich . . .

'It shall be so,' was the answer. After that, *I* and *Vishnu*, opening our mouths in his praise, humbly requested to behold his majestic Roop. It was ordered, in return, that, 'By continually uttering the three-lettered *Mentre*, a ray of my light shall become visible.' In consequence of which, *Vishnu*, by repeating internally in his heart that *Mentre*, performed *Dhyàn* to him. Afterwards, five other *Mentres*; the *Gayetree*, the *Mreetoonejeye*, the *Penchaksher*, the *Chentàmenee*, and the *Deksheenamoorte*, were imparted, and *Vishnu* practised the *Smerene* of these several *Mentres* in his heart."

FOURTH ADHYAYE.

Bremha is ordered to create the World.

"On the *Smerene* of these five *Mentres* which were taught to *Vishnu*, *Shree Meha Deiv*, who is the compilation of all perfections, came himself and taught *Vishnú* other *Mentres*, and *Vishnú* taught those *Mentres*, and the mode of *Gyan* for them, to *Brehma*. *Brehma*, with deep foresight

and capacious understanding, having practised the *Smerene* of all these *Mentres* in purity of heart, thus addressed his prayers to the majesty of *Shree Meha Deiv*.

A distich.

‘ O thou, who knowest both what is present and what is concealed; O thou, who art the understanding of the sinner and the saint; O teach thy devotees the several works which it will please thee that they should perform, and by what means we may imprint on our obsequious hearts the reflection of thy majestic essence.’ *Shree Bhegewan*, out of the loving kindness which he exerts towards his devotees, turning himself that way, said, ‘ Attentively listen: having imprinted the *Dhyan* of this *Ling* firmly in your heart, be diligent in the *Pooja* thereof. From piety and devotion to this *Ling* shall innumerable benefits redound upon you.’ Then, addressing himself to *Vishnu*, he proceeded: ‘ Perform worship to me with perfect fidelity.’—*Vishnu*, submissively signifying assent with his eyes, and performing *Nemeskâr*, returned for answer:

A distich:

‘ Thou art our Lord and we thy slaves, we live one by one in thy power.’

The historian goes on to relate, that, after this, *Shree Meha Deiv* said: ‘ Having thoroughly impressed your minds with the image of my form, compose all your doubts and perplexities; and, since your origin is from *Prekretee*, ye are strong and mighty: and I have divided my person into three parts; I have fixed *Bremha* on my right hand, *Vishnu* on my left, and myself in the place of the breast. And, whereas, your faithful attachment is beyond all bounds; whatever desire ye shall have in your minds, it shall be fulfilled.’ — ‘ After that,’ said *Brehma*, ‘ I and *Vishnu*, performing *Ne-*

E

meskar, humbly observed, that, having bound ourselves with complete attachment to his munificent service, we were hopeful that we should, under no circumstance or place, ever let slip from our hearts the recollection of his Majesty.'

Distich.

" In terms of gracious import he announced: ' Since your creation is for the purpose of producing the world, your request hath obtained its accomplishment; and your *Bhekt*, i. e. adoration, shall ever be firm and orthodox towards me. You must make a *Preteema*, i. e. my image, of clay, and perform *Poojâ* to it: in which ye shall both consult your own advantage and my contentment. Moreover, another figure, in this same form of mine, shall appear from a wrinkle of *Bremha's* forehead, and be named *Roodre*, and shall apply to compose the perplexities of the creatures; and he shall possess power not inferior to my own. Between him and me there is no distinction. Thou, too, and *Bremha*, and *Roodre*, we are in fact all one form; and in no manner whatsoever is there any difference between us four to be admitted: except only that there is this one distinction between us, that your origin is from *Prekretee* and mine is *not*. Wherefore, keeping this in your minds, be diligent in *Dyân* to me. The four casts, also, which are the *Brehmen*, the *Khshetree*, the *Vishye*, and the *Soodre*; and the four *Ashreme*, i. e. the *Brehmechûree*, the *Grehest, trye*, the *IVaneprest, the*, and the *Sanyassee*; together with all other creatures, shalt thou introduce into the field of existence, that they may become capable of *Gyân* and *Aghyân*.' And to *Vishnu* he said: ' Be thou the granter and bestower of *Mooktee* in this world; and that, which in my sight is good, shall appear the same in thine; and whosoever shall admit any doubts herein is no *Gyânee*, (i. e. learned in the truths of divinity). And, of the *Lings* which have been already mentioned, having made one of pearl, another of the dung of a milch cow, a third of gold, and a fourth of clay, and joined them together, be

diligent in worshipping them.' After giving these orders, he vanished; and the *Ling* of the *Pooja* of *Shree Meha Deiv* made its appearance from that same day. He, who in presence of *Ling* shall open his mouth in praise of *Shree Meha Deiv*, is for six months in the form of *Shree Meha Deiv*. There is no doubt of it."

FIFTH ADHYAYE.

Appearance of the Creation.

The *Reeshees* again mentioned to *Soot*, that, by the particulars of the production of the *Ling*, their greatest crimes were entirely done away, and they became liberated and redeemed. But the *Mahatemye*, i. e. the mightiness of *Sheev* and the production of all creatures, was what they wished more expressly to hear specified. *Soot Pouraneeke* said: "A mercy on your understanding, for ye have well demanded. The *Ling* of *Sedà Sheev*, which is *Anente* and *Neergoone*, announced to *Vishnu*, 'All creatures shall employ themselves in worshipping thee, and whosoever shall be in streights and difficulties shall obtain release thence by thy favour. Thou must therefore assume a variety of appearances in the world, and obtain fame and glory by thy *Avetars*, and conduct the inhabitants of the world to the degree of liberation. I, also, becoming *Roodre*, in this very form of mine, will closely attend to the different necessities of those who shall be created and sooth their griefs and calamities. As there is no difference between thee and me, and *Dhyàn*, i. e. thought of me, dwells constantly in thy heart, I, too, will never be forgetful of thy *Dhyàn*: and, whosoever shall be a faithful devotee of mine, and hath at the same time evil thoughts towards thee, I will set aside all his merits and deserts towards me, and precipitate him to the lowest abyss.' *Vishnu* also answered: 'O! *Meha Raja*, whosoever shall

be devoted to my *Bhekt*, and who shall in the least instance be deficient of respect to thee, I will hold him guilty of the blackest offence and dispatch him to hell, nor will release him thence until the universal dissolution of all things.' — After that, *Vishnu* said to *Brehma*: 'Whenever any difficulty shall shew itself to me, be thou my protector; and, since thou art the most exalted and chief of all the *Deivetas*, pay attention to all matters both in gross and detail. He, who shall acknowledge thee, acknowledgeth me also; and he, who between us two shall start the least distinction, takes the securest method to fix himself in hell. For the space of one hundred grand years, (the term of thy life,) no obscurity nor diminution shall be obtruded on the light of thy being; and one of thy days, which is composed of four thousand *Yoogs*, (i. e. one thousand *Chehar Yogeas*,) and is called *Kelpe*; — for that time, be thou vigorous and absolute.'

. . . Distich . . .

"*Bremha* instantly, upon the words of *Vishnu*, performing *Nemeskar*, applied himself to *Dhyàn*; and, making the way of *Gyàn* his guide, earnestly betook himself to the work of creation: and *Vishnú*, having delivered these his injunctions, vanished. *Brehma*, from that same water enveloping the light, took up a portion in his hand, and, by the will of God, casting that water, an egg, containing the twenty-four *Tetwe*; and as from that egg, which enveloped all the stages of earth and heaven, very many creatures were produced, and all without life, *Brehma*, penetrated with astonishment, applied himself to the *Dhyàn* of *Vishnú*. *Vishnu*, extremely applaudive of his submission and attachment, said: 'Now, that the cloud of mercy is pregnant and the sea of benevolence overflowing, speak thy inclinations and they shall be gratified.' *Brehma* answered. 'This day is my very fortunate destiny in the dwelling of assistance, and my happy fate in the abode of friendliness, since I have obtained a view of thy majesty, and that thou hast condescended to visit me.'

. . . Distich . . .

‘ As *Seda Sheer* has recommended me over to thy service, and as I, in obedience to thy strict injunction, have applied all my thoughts and works to forming the creation, I flatter myself that thou wilt breath new life and a conscious soul into these various creatures and multiform bodies.’ *Vishnu*, on the instant of expressing these words, entered into that egg.”

SIXTH ADHYAYE.

The Appearance of the Vanity of Creatures, and the Manifestation of Shree Roodre from a Wrinkle in Bremha's Forehead.

Soot Pouraneeke, the historian of this delightful tale, thus continued his account: “ O *Reeshees*! listen with pure and faithful hearts to these words, which will atone for the blackest crimes and avert the deepest iniquity. When all these lifeless creatures, by the favour of *Vishnu*, became exalted and ornamented with the accession of vitality, *Vishnu* assumed his abode in *Setyelök*, and *Bremha* fixed his own dwelling in *Tëpëlök*; and in the same manner other planets also took their appointed places. *Brehma* first produced the *Seneka deek*, which are *Seneke*, *Senende*, *Senetkoōmare*, and *Sendatene*, who are also called the *Oördereita*; and, when they refused to take upon themselves the production of all the different modifications of existence, *Bremha*, resting his forehead upon his knees, began to weep.

. . . Distich . . .

“ As that is the day that the birth of *Roodre* was destined to take place from the fold of the forehead of *Brehma*, as hath been above related, on this important occasion, *Maha Roodre*, with five heads and ten arms, making his appearance, attempted to sooth the grief-stricken soul and afflicted heart of *Brehma*, and said: ‘ Wherefore is this weeping, and on what account this heart-corroding sorrow?’

Six verses.

“ *Bremha* replied: ‘ O *Meharaje*, now that my desire is to fulfil thy commands by the act of creation, and my hand is not equal to the completion of this arduous operation :——

. . Distich . .

‘ — I am hopeful that a portion of secret and internal favour will be so expended upon me, as that, by this exalted assistance, all creatures may come into existence and the world be made to appear.’ *Seda Sheev* said: ‘ Let not grief and sorrow come upon thee, but assume comfort and turn thy thoughts to the work of creation; for, I will produce the creatures into existence and will wipe the dust of affliction from thy countenance.’ After this, he took the trouble to go to the mountain *Kilas*, and produced *Bhreegoo* and others, the seven *Reeshees*. After that, *Brehma* formed, from his thigh, *Nared*; and, from his own shadow, *Kerdem*,* the *Reeshee*; and, from the fore finger of his right hand, he brought *Dekshe* into being. From *Bhreegoo* proceeded *Mereechee*; and from *Mereechee*, *Keshepe*. To *Dekshe* were born sixty daughters, of whom he gave thirteen in marriage to *Keshepe*; and all

* *Cardam* properly means *mud* or *clay*. He lived in *Varuna Chhanda*, so called from his son *Varuna*, God of the Ocean. That *Chhanda* of *Jambudweep* comprised modern Persia, Syria, and Asia Minor. A. R. p. 415.

the varieties of creatures, such as *Deivetes*, and *Dityes*, and *Denes*, and animals both flying and grasing, and snakes, and mountains, and trees, and from *Patal* up to *Setya lok*, proceed to *Keshepe* and these daughters of *Dekshe*. Another daughter, whose name was *Setee*, was offered to the service of *Roodre*, who, from beginning to end, is the promoter of the desires of the two worlds and the gratifier of the inclinations of the universe; and that daughter is also celebrated by the names of *Bhewanee* and *Parvatee*.

The *Reeshees* again demanded of *Sooté Pouraneeke*: —

. . Distich . .

“Whereas the word *Parvatee*, in its original meaning, signifies Daughter of a Mountain, what relation hath it to *Setee*? and in what manner did she become related to *Sedd Sheev*?”

EPITOME of the SEVENTH ADHYAYE.

“*Setee*, having burnt herself at *Jwàlà mookhee*, on the displeasure she had conceived at her father *Dekshe's* incivility to *Sheev*, was immediately born again the daughter of *Heemāchel*. At the intercession of *Bremha* and other *Deivetas*, *Seev* pardoned *Dekshe* and permitted the continuance of the *Yeg*. *Jwàlà mookhee* became very famous and is even a rival to Paradise. For those, who come there with pure faith and sincere devotion, under any disappointment, obtain all their desires; and even the empire of the world above is to be acquired by the favour of *Jwala Jiv*: and many have cut off

their tongues and heads, and bestowed them in devotion, and in a moment have received fresh heads and new life: what, then, must be the case with other demands?

Parvatee took a fresh *Avetar* in the womb of *Meina*, wife of *Heemachel*, and married *Seev*; and all those who worship her obtain their wishes. — Rules for *Pooja* are these. Rising two *Gherries* before morning, a man must perform *Smerene* and *Dhyàn* to *Vishnu*, who resides perpetually in the breast of all creatures; and, having finished the *Stotras* to his honour, he must retire *southward* and ease himself. A *Brahmin* must cleanse himself five times with clay, a *Kshetree* four, a *Visye* three, and a *Soodre* twice, and wash his hands as often. Women are to do as the *Soodre*. Then perform *Datoun* before sun-rise: a *Brahmin* twelve fingers, and *Kshetree* eleven, a *Visye* ten, and a *Soodre* nine. But at some times this is forbidden by the *Shastres*. Then wash himself at a *Teert,he*, or well; and, performing *Achēmēn* and *Dhontee*, and having finished *Sendhya*, employ himself in *Pooja*; first to *Goneish*, then to *Dwàrepàls*, then to *Deekpals*, and then in the *Ateet,thee Pooja*; and next, performing *Achemen* and *Prànyàm*, perform *Dhyàn* to *Seda Sheev* with five heads and ten arms, and white as chrystal, and shining, and dressed in clothes and chains of ornament, and having a tiger's skin on the place of *Dhotee*: and then perform *Yass*, and *mentrenyase*, and *Senkelp*, and set apart some water for *Seda Sheev*, and, preparing all the other necessities of *Pooja*, cast sandal into the *Padarghe*, and into the *Achmenee* water and flowers also; and perform *Pooja* also to *Nendee Gñē*, and *Dhoop* and *Deep*; and other *Poojas* to *Parvatee*, and *Yap* to her also. Then *Pooja* to the eight *Siddhes*, viz. to *Aneemà*, and *Legheemà*, and to *Mēheemà*, and *Pràptē*, and *Pràkàrmye*, and to *Eeshetwe*, and to *Vesheetwe*, and to *Servekētye*. *Pooja* is appointed for the eight *Siddhes*. The station of *Aneemà* is on the side of the east, *Legheemà*'s on the south, *Mēheemà*'s on the west, *Pràptē*'s on the north, *Pràkàmyē*'s on the south-east, *Eeshētwe*'s on the south-west, *Veeshetwē*'s on the north-west, and *Ser-*

vēkeetye's on the north-east. And, placing the figure *Ashtedel*, he must perform *Pooja* to the moon; and, adjoining it, *Pooja* to the sun, and, near to the sun, *Pooja* to *Dherme*, &c. Then *Pooja* to *Shree Goneish*; and, having performed *Yap* to the *Aghōre mentre*, make *Pooja* to *Seda Sheev* with *Padōpādarghe*, and *Achemen*, and *Suàn*, &c. and *Suàn* is allowable either with *Penchamreete*, or milk and sugar, or pure water alone. And flowers, and the herb *Kosha*, &c. must be cast on the *Ling* of *Seda Sheev*."

NINTH ADHYAYE.

Austerities of Tārēkē, the Ditye, and their Rewards.

The *Reeshes* again demanded of *Sootē* an account of the slaying of *Tree-poor* by *Seda Sheev*, and to know how their force and power were acquired. *Sootē* answered: "Well have ye demanded; by hearing this legend shall the crimes of all creatures be set aside.

"Listen then: *Tārēkē*, the *Ditye*, was a *Raksher* and juggler, ambition from head to foot, heedless of all good, and a mighty injurer of men.

. . Tetrastich . .

"In the wood *Medhoo*, which is a place on the confines of the kingdom of *Breje*, he selected a pleasant and beautiful spot, adorned with verdure and blossoms, and there exerted himself in penance and mortifications, with an evil intention and for the purpose of annihilating the *Deivetes*: penances such as the hearing of *Credulity* itself was astonished at the account of; and they are here recounted.

“ 1st. — For one hundred years he held up his two arms and one foot towards heaven, and fixed his eyes upon the sun for the whole time.

“ 2d. — For one hundred years he remained standing upon one of his great toes.

“ 3d. — For one hundred years more he nourished himself with nothing but water.

“ 4th. — For one hundred years more he lived upon nothing but air.

“ 5th. — For one hundred years more he stood and made his adorations in the river.

“ 6th. — For one hundred years more he stood and made his adorations in the earth.

“ 7th. — For one hundred years more he stood and made his adorations in the fire.

“ 8th. — For one hundred years more he stood upon his head with his feet towards heaven.

“ 9th. — For one hundred years more he stood upon the palm of one hand resting on the ground.

“ 10th. — For one hundred years more he hung by his hands on the branch of a tree.

“ 11th. — For one hundred years more he hung to a tree with his head downwards.

“ When he had come to a respite from these severe mortifications, a flame of fire, arising from his head, began to burn the whole world. *Eendre*, on whom depends the sovereignty of the world above, began to tremble for himself, lest, haply, *Tareke*, by these penances, should have intended to secure to himself his government. All the *Deivetes*, also, being struck with astonishment and full of grief, said to each other: ‘ Has God fixed the present time for the general dissolution?’

. . Distich . .

“ All the *Deivetes*, with penetrating intelligence having considered the matter, discovered that *Tareke*, the *Ditye*, having, for the better accomplishment of his own purposes, secured the good will of *Bremha*, unless *Brehma* grant him this, he will annihilate the world with the dart of his life-devouring fire and breast-enflaming arrow. Whereupon, they went and made their complaints to *Brehma*: ‘ As we are in the shadow of thy favour, why hast thou withdrawn the shadow from us?’ *Bremha*, lavishing upon them favours out of number and graces without end, said: “ Since this *Ditye* hath performed exceeding adoration, I must first, in recompense for this, be bountiful to him; after that, I will do you justice.’

. . Tetrastich . .

“ And accordingly *Bremha*, extending his bounty to *Tareke*, said: ‘ Since thou hast practised very severe austerities, speak what is thy wish, for it shall obtain gratification.’ The said *Ditye*, after performing *Nemeskar*, thus explained himself:

. . Distich . .

‘ O *Meha Raje!* thou art the fulfiller of all desires: in return for all my adorations, I make two requests.

. . Distich . .

‘ The first, this; that, among all created beings, no one in strength and force may be upon a par with myself. The second; that, if ever a son should be born to *Seda Sheev*, my death may proceed from his hand, and that, except him, no one may be able to gain the victory over me.’ *Brehma* ordained, ‘ It shall be so,’ and then vanished. And *Tareke*, also, having closed his adorations, went to his own kingdom, which was called *Shuottut*.* The *Dityes*, who dwelt there, by general consent conferred the sovereignty thereof upon him. *Tareeke* there so stretched out the arm of tyranny and oppression, that the *Deivetes* and others were reduced to the most intolerable difficulties, and washed their hands of their lives. *Eendre*, in obedience to him, made him a present of his white horse *Oochisseva*; *Kouveere*, his battle-axe and nundeh; *Varoone*, the horses of the sea of the first species; of which there were one thousand, all perfectly white except the left ear, which was black; and the *Reeshees*, *Kamdheinoos*, the milch-cow; and the deep rivers their precious jewels. Besides which, wherever he heard of valuable jewels or other beautiful articles, he ordered them to his own house. The sun, also, out of fear of that ill-fated violent monster, altogether desisted from his heat; the moon, too, in terror of that passionate blood-thirsty fiend, appeared always at full. The wind, also, blew precisely as he chose; and the morsels of the *Deivetes* and *Peetrees*, which they get from the men of the world, he drew to himself and devoured; and the whole world was managed at his command. And in this manner he continued absolute for a number of years.

“ The *Deivetes* again assembled and made their complaints to *Brehma*.”

* This is also *Hecrenye*, *Kesheepoo*’s kingdom, in the fifty-seventh chapter.

EPITOME of the 10th, 11th, and 12th, ADHYAYES.

“ *Brehma* informs them of the decree that none but a son of *Sedà Sheev* should slay *Tareke*, and mentions to them *Sheev's* residence on *Heemachel*, and the prophecy of *Nared* that he should espouse *Parvatee*: and advises that they should endeavour to promote this match. In consequence, they address *Eendre*, sovereign of the world of spiritual beings, who, with much difficulty, brings *Kàm Deive* into the scheme of assisting their purpose. *Kam Deive* chooses *Vesente*, or the spring, for his associate, and goes to *Heemachel*, with his wife *Rëtee*, to shoot *Seev* with the arrow of love, which arrow was made of *Mango-tree*. *Parvatee* (like *Proserpine*) was gathering flowers for an offering to *Sheev* when he first noticed her. — N. B. The spring had appeared in undue season, and *Sheev* then observed *Kam Deo* on his left hand, (with *Rete*,) in the attitude of taking aim; and, in his rage, cast such a fire beamed from his third eye as annihilated *Kam Deive* in a moment. *Seev* then went away to *Kilas*; and *Parvatee*, disappointed, fled back in terror to her father and mother. *Nared* appeared to her, and advised her to propitiate *Sheev*. — For which purpose, she underwent a long and difficult course of austerities, on a secluded part of *Heemachel*; which, from her, was afterwards called *Gouree Sheeker*.”

EPITOME of the FIFTEENTH ADHYAYE.

“ *Parvatee* proposes to *Sheev* to marry her in form. He assents, and dismisses her back to her father and mother; and he himself goes to *Cashee*;

and, summoning the seven *Reeshees*, (who came with *Aroondhetee*, wife of *Veseeshte*,) sends them to propose the match to *Heemachel* and *Meina*, his wife: first informing them of the necessity there was that he should beget a son to slay *Tareke*, the *Ditye*; that his eight roops, viz. water, fire, air, earth, akash, moon, sun, and performers of *Yeg*, which were created for the mere purpose of benefit to all creatures, were reduced to insuperable difficulties by that *Ditye*; that therefore he was determined to espouse *Parvetee*. The *Reeshees*, having received the commission, go, by the way of heaven, from *Cashee* to *Heemachel's* city, (which is described as a most glorious place, where all the inhabitants were musical,) and they shone like the sun as they descended from heaven. *Heemachel* took them in his astonishment for seven suns, and goes to meet them and receives them with great ceremony. They relate their mission, and *Aroondhetee* speaks in *Sheev's* favour to *Meina*. On the fourth day they depart in a fortunate moment of *Legne*, and bring account of their success. *Sheev* immediately goes to *Kilas* to prepare for the wedding, and *Nared* is sent to invite the guests and assistants, *Brehma*, *Vishnu*, all the *Deivetes* and *Reeshees*, the sixteen *Matreegenes*, the *Yekshes*, the *Gondheroes*, &c."

N. B. The seven *Reeshees* are *Keshyepa*, *Atree*, *Veseeshte*, *Veeshwamter*, *Gouteme*, *Yemedekne*, and *Bhereduaje*.

SIXTEENTH ADHYAYE.

Of the Procession to the House of Heemachel, for celebrating the Marriage of Sheev and Parvetee.

Soote proceeded thus in his narration: "All the *Deivetas* and others came together, at the summons of *Bhegwan*, to arrange the marriage-ceremony.

First, *Bremha*, mounted on his goose, with the *Reeshees* at his stirrup; next, *Vishnú*, riding on *Garoore*, with the *chank*, the *chekre*, the *club*, and the *pedme*, in his hands; *Eendre*, also, and *Yeme*, and *Kosveer*, and *Veroone*, and the rivers *Gunga*, &c. and the *seven seas*, and the *Gandharvs*, and the *Apseras*, and *Vasookee*, and other serpents, in conformity to the commands of *Shree Meha Deiv*, dressed in superb chains and habits of ceremony, were hot in the business: the seven mothers, also, came to prepare the wedding. *Shree Meha Deive*, after the arrival of all the *Deivetas* and completion of the preparatives of the procession, set out in all pomp and splendour from the mountain *Kilas*. His third eye was instead of the mark in the forehead, and the moon was exchanged for a diadem. His snakes were exchanged for chains and necklaces, his ashes for sandal-perfume, and his elephant's skin for a silken robe; so that none of the *Deivetas* came near his figure. The contemporaries spread abroad the carpet of congratulation and arranged the banquet of bliss. The old world assumed fresh youth and the sorrowing universe recalled its long-forgotten happiness. The *Gandharvs* and *Apseras* began their melodious songs, and the *Genes* and *Keenneers* displayed the magic of their various musical instruments. The world and its inhabitants exulted with tongues of praise and glorification. Fresh moisture invigorated the withered victims of time. A thousand happy and animated tidings inspired the hearts of the intelligent and enlightened the wisdom of the thoughtful. The kingdom of external forms obtained gladness. The world of intellect acquired brightness. The rose-bud of the heart, thus full-blown like a flower, was no longer pent up, and the garden of bloom was overstocked with blossoms. The parterre of the soul of the sorrowful enclosed the shrubs of joy, and the desires of the disappointed were gratified. The dwellers upon earth stocked the casket of their ideas with the jewels of satisfaction, and worldlings exchanged their beads for pearls. The joy of those on earth ascended up to heaven, and the tree of the bliss of those in heaven extended its twigs to the earth. The eyes of the *Deivetas* flamed like torches on beholding these scenes of delight, and the hearts of the just

kindled like wood on hearing these ravishing symphonies. Thus *Shree Meha Deive* set off like a garden in full blow, and Paradise was eclipsed by his motion.

“ On the other side, *Heemachel*, also, exerting himself in preparations for the marriage, arranged himself with all the other mountains and their wives and children, arrayed in chains and fine garments, to wait upon *Sheev*; and *Parvatee*, dressed in all her ornaments, illuminated the bridal chamber. After this, for the purpose of learning *Seda Sheev's* august approach, the mountain *Gende madher* was dispatched to meet him, and *Heemachel* himself sat waiting his arrival. When, in the mean time, the procession, together with the eight *Siddhes*, came nigh at hand, and *Heemachel*, hastening forward to receive him, took him in his arms. The historians thus relate the circumstance, that the meeting of these two was such that one would say it was the confluence of two mighty rivers. *Heemachel*, taking leave for the present, for the purpose of preparing the *Veidee*, as is customary, bathed and distributed alms to the poor and religious, and continued waiting *Sheev's* arrival. *Meind*, also, accompanied by *Nared*, stood without the threshold of the door, exhibiting the utmost joy and satisfaction, and said: ‘ Let me see now this beauty and loveliness for which *Parvatee* has practised so many austerities and penances.’

Bhegewan, who instantly knows the thoughts of all creatures, turned his *Roop* to such an appearance that the very sight of it would drive all understanding out of the beholder's head.” *Soote* said: “ O *Reeshees*! attend strictly to this pleasant story.

“ First, the *Gandharvs* and *Apseras*, dancing and singing, and *Veeshwa vesā*, who is their chief, dressed in his chains and robes of ceremony, came in sight. *Meina* said: ‘ This to be sure is *Seda Sheev*.’ *Nared* answered: ‘ These are some of *Meha Deive's* musicians and dancers.’ Next appeared *Pekshe*, and

Meneegreeve, and other *Yekshes*. *Meinà* said: 'Perhaps one of these is *Seda Sheeo*.' *Nared* again corrected her mistake. In the same manner came by *Dherme Raj*, and *Eendre*, and the Sun, and Moon, and *Nakshetres*; *Meinà* taking each of them in turn for *Seda Sheeo*, *Nared* exclaimed: 'These are but his servants.' *Meinà* exclaimed: 'Oh! the fate of my daughter! what must the person himself be, if these are but the followers?' After that, when *Bremha*, with the *Reeshees*, arrived, *Nared* again pointed out her error. Next came *Shree Vishnú*, in colour like a black cloud, with his four arms, and the *Peetamber*, i. e. the yellow robe, which is his peculiar dress, and the *Bhreegoolatà* on his breast; and the *Chank*, *Chekra*, *Geda*, and *Pedme*, in each hand; and the *Mookoot* and other ornaments, all in order; and the eight *Siddhes* with him; and his beauty like that of a Crore of *Kamdeives*; and his smiling and his eyes like the *Lotus*; riding on *Garoor*, in pomp and power unrivalled, with all his devotees. *Meinà's* doubts were then instantly changed into the certainty that this was *Seda Sheeo*. *Nared* assured her the contrary. *Meinà* then uttered a thousand extravagant commendations of her daughter, wondering what figure it could be that was superior to this. Then arrived *Bhreegoo*, and the other *Reeshees*, with their disciples, and all the *Teerthees*, (places of pilgrimage,) *Gunga*, &c.: each of which one would say was a *Tuba*, or tree of Paradise; and *Kam-dheinoo*, the milch cow, who affords whatever each person desires: out of them she selected *Vesheeste*, employed in the *Dhyān* of *Bhegewān*, and in reading the *Veids*. *Nared*, again setting her right, now pointed with his hand, and said. 'There comes his army, look now with attention, and observe himself in the midst of the crowd. And this multitude is composed of *Jins*, and impure beings, and *Preitēs*, and *Peesàches*, on beholding of whom no sensation arises but that of terror: some of them with heads *mogoon*, and of a black colour; others with mouths upon their bodies with bows and *mooshels*, which are their weapons, in their hands, frightful in figure and horrid in voice, and sounding shocking instruments. Among them all she beheld *Seeda Sheeo*, mounted on a

cow, having five heads and three eyes, his body rubbed with ashes, and the hair of his head all in a knot, after the fashion of *Senyascas*; and a moon upon his head; and in one of his ten hands a cup, made of a human skull, and in another a begging-dish; in another a bow; and in another a chank; and so of the rest: an elephant's hide on his back; and he seemed drunk and half asleep. *Nared* told her: 'This is *Seeda Sheev*.' The words had scarce escaped from his mouth, when *Meind* fell senseless on the ground; and, then recovering, began to utter a thousand imprecations and abusive terms against *Paroetee*, crying out, 'Is this the sort of person you long for? a thousand curses be on myself also for this mishap.' Thus, after much trouble and difficulty, they brought her to herself.

NINETEENTH ADHYAYE.

The Death of Tareke, the Ditye, and the Favour which his three Sons obtained from Brehma.

The *Reeshees* next demanded how *Tareke*, the *Ditye*, was slain.

Soot Pouraneeke answered: 'that *Seda Sheev*, for the purpose of remedying the streights to which the *Deivetes* were reduced by *Tareke*, considering what was to be done, redoubled his caresses of *Paroetee*. The *Deivetes*, beaten and molested, muttered to each other: 'wherefore can *Seda Sheev* thus protract our affair, and how can he forget our wretched situation?' Thereupon they dismissed fire, who is a mighty *Deivete*, and

sent him to *Seeda Sheev*: which fire, assuming the figure of a dove, presented himself before *Seda Sheev* at such time as he was just risen from *Parootee's* caresses.

When *Sheev's* eyes fell upon the dove, he said to it: 'Since thou hast quitted thy own form, and appeared before me in a borrowed shape, take up my seed.' The dove immediately, on *Sheev's* order, took the seed, and put it in his mouth: but with all his efforts could not hold it, but let it fall on the *Ganges*. The *Ganges*, also unable to support it, cast it into *Nuhistan* (perhaps a thicket of canes) on the banks of the river: and therein a boy, beautiful as the moon and bright as the sun, whose high extraction and origin were visible in his countenance, arose, and he was named *Parbeteenenden*, and *Agnèebhoa*, and *Gunga Pootree*, and *Seryeman*, and *Skende*. In the mean time, six rajah's daughters, who happened at that season to come to bathe in the *Ganges*, each of them as she came, and saw that boy, named him her son. *Parbeteenenden*, assuming to himself six mouths, sucked milk from each of their breasts; and on that account one of his names is *Khàne màtrà*, (or perhaps *Kshàne màtrà*,) i. e. having six mothers: another of his names also is *Swàme kàrteek*, and he has many more*. Each of those rajah's daughters, taking him for her own son, became exceedingly delighted. *Nared* brought the glad tidings to the *Deivetes*, that a son had been born to *Seeda Sheev* in this manner: and they came in a body to *Sheev*, on the mountain *Kilas*, making very great rejoicings, and congratulating *Seda Sheev*; and represented, that, if he would consent, *Seryeman* should become their leader and commander. *Bhegwàn* permitted them to act in that respect as they might think most suitable to their own advantage. The *Deivetes*, thus assisted by *Seryeman*, came in warlike array to *Shewnet*,

* He is the same with *Comara Swami*, in *A. Rogers* 175, and certainly so from the note page 207. *L'image de Comara Swami a six testes et douze bras*. He is also called *Comarishwara*.

the kingdom of the *Ditye Tàreke*, and, for ten days together, the lives of the two armies* were opposed to each other and the combating warriors set on foot a mighty effort of reciprocal blows: their armour to behold the conflict terrible as the day of judgement became all eye, . . .

very many of the *Dityes* and *Rakshees* were levelled with the dust of death, by the strokes of the brave, and vanished into air. On the tenth day, by the repeated efforts of the sword, and the bravery of the hero, the gale of victory blew on *Seryeman*, and, by the assistance of Omnipotence and the flashes of his victorious scymetar, he severed the head of that impure monster from his filthy body and liberated the world from that noxious fiend. Most of the *Dityes* also were sent to the bottomless pit by his friends: and the harvest of existence was cleared of multitudes of *Raksheses* by the lightning of the sword and dagger: and those, who escaped from the scymetar, esteeming their defeat a profit, made their submissions. In fine, neither enemy nor *Rakshes* ventured to remain in that country from fear of this conquering hero. The *Deivetes*, in the height of joy and exultation, bearing *Seryeman* to *Seda Sheev*, and performing *Nemeskars*, addressed him: ‘ O chief of the *Deivetes*! O *Mehadeivoe*! O guardian of thy devotees! thou, who art *Soomeroo* among mountains, who art the moon among *Nakshetres*, and *Vasishte* among *Reeshees*, and *Eendre* among *Deivetes*! the three-lettered *Mentra* among the *Veids* is thy Roop! For the good of the world, what is it thou dost not contrive? good and evil have their establishment by thy command! Thy Roop, which is more splendid than a crore of suns, extends beyond the reach of thought and imagination! what shall we do to perform duly thy worship? and what power have we to perform

* N. B. In the Persian abstract of the *Pourans*, *Bheret* tells *Ram*, who was desirous to celebrate a *Rajgootee Yeg*, that various calamities have arisen at such times: and particularly that the war between *Tàreke* and the *Deivetes* happened during the time that *Chendre* (the moon) was celebrating a *Rajgootee Yeg*.

thy *Poojā*? Verily, what means hath an atom without head or foot to open its mouth in praise of the all-illuminating sun? and what strength hath the groveling ant to spread the carpet of argumentation for the exalted praise of Solomon? the hardships, to which we have been exposed, have their remedy, as far as it is possible, in thy compassion and goodness: now, therefore, we here offer to perform whatsoever thou shalt command. *Seda Sheev* said in return; 'whenever any difficulty shall beset you, think upon me, and it shall all be made smooth.'

Soot Pouraneeke added; 'that the *Dityes*, having taken leave of *Bhegewān*, returned with the utmost satisfaction to enjoy themselves in their own habitations. To be short, the three sons of *Tareke*, the *Ditye*, the eldest of whom was called *Veedhenmālee*, the second *Tarekākshē*, and the youngest *Kēmēlakshē*, who had fled for fear of *Seryeman*, employed themselves in prayers and austerities in honour of *Bremha*, and tormented their existence with a variety of mortifications, such as no . . . could overcome; for instance, standing for a hundred years upon one foot, they continued absorbed in prayer; and for a thousand years they subsisted altogether upon air; and another thousand years they remained in the act of prostration with their foreheads to the ground; and for a hundred years they stood with their arms lifted up towards Heaven. When their devotion had thus exceeded all limits, *Brehma*, taking compassion on them, informed them, that, since, by extraordinary penances, they had acquired his good will, the cloud of mercy was full distended and the sea of benevolence overflowed its banks; and that, whatsoever they should demand was not far from being granted. The said *Dityes* answered: 'If thou be really inclined to mercy, ordain that no soul breathing may obtain victory and superiority over us.' *Brehma* replied: 'This cannot be, that no one should have the power of slaying you.' The *Dityes* then again requested that he would bestow upon them three cities for their abode; with this condition, that they might take their cities with them whithersoever they would chuse to go; and then, whenever

these cities should be nigh together, then, if any one should be able to lay hands upon them, he might, with one arrow, destroy them all three and their cities. *Brehma* returned: 'Thus shall it be:' and immediately disappeared. Then he ordered *Meye Ditye*, on whom depended the construction of the houses of the *Raksheses*, to found three cities: the first of *gold*, the second of *silver*, and the third of *iron*. *Meye*, the *Ditye*, in conformity to the command of *Brehma*, constructed the said three cities accordingly; and the government of the golden city was conferred upon *Tārekakshe*, that of the silver city on *Kēmelākshe*, and the city of iron on *Veedhenmālee*, and himself (is it *Meye* ?) was established protector of the three cities. In each city the chambers of the houses were ornamented with jewels:

The height of each house was equal to that of the mountain *Kilas*, and their roofs reached up to the highest heavens. Each city was adorned with beauties glorious as the sun, the deceivers of hearts, and with *Houries*, emulating the full moon in all its splendour, the excitors of transport. *Gandharvs*, and *Siddhes*, and *Charēnes*, innumerable; and musicians, and singers, and rhetoricians, beyond all estimation. *Brahmens*, many performing the *Agnee hotre*, many reciting the *Veids* and *Shastres*; and devotees in perpetual effusion of prayer. Every where were to be seen temples of *Seda Sheev* and *Parvatee*, and wells, and tanks, and Paradise-trees, and drunken elephants, and chariots, and palankeens, and foot, and horse, without number in each of the cities; and *Dityes* mighty and powerful, learned in the *Veids* and deep in *Smērēne*; others, broad in the chests and strong in stature, on beholding of whom the poison of the warriors became as water. Their shoulders, like those of the mad bull, eager for battle, and their force of fist such as might turn the famished lion's whelp from his prey. *Eendre*, the sun, the moon, and other *devotes*, could not find in themselves the means or force to resist them. Some with blue eyes and hyacinthine hair, some gentle, and some violent of speech and prone to anger; some hump-backed, others dwarfs, every one of a different complexion; but all employed in

Pooja to Seda Sheev and Brehma, and all perfectly orthodox in the doctrine of the *Vcids*, *Shastres*, and *Poorans*; and their religion was far more fervent than that of any of the habitable quarter of the globe. The imagination has not beholden, even in a dream, aught in heaven or earth that could equal the beauty and delightfulness of these cities. In short, the three sons of *Tārēkē* ruled in their several cities, and became so powerful and mighty that all the *Deivetes* were reduced to excess of difficulty from their tyranny and oppression; so that, out of terror and apprehension, they left their bodies empty, and, addressing themselves to *Brehma*, poured forth the exclamations of distress."

TWENTY-FIRST ADHYAYE.

Of the Creation of Mondeē for the Subversion of the Religion of Treepoor.

Soot Pouraneeke relates: "That, after dismissing the *Deveites*, *Vishnú* produced from himself, for the purpose of subverting to the orthodoxy of *Treepoor*, a certain person, whose hair was close cut, with clothes all filthy, after the manner of a *Derviesh's* garb, upon his back, a copper-pot, and a linen *chowry* in his hand, and his mouth bound up with a white cloth: him *Vishnú* called *Moondēē*: and this *Moondēē*, immediately performing *Nemeskar* to *Vishnú*, stood up and said: 'O Lord of worship, what is thy command for me, and for what purpose was I created?'

Vishnú answered: 'Attend to hear this purpose: and, whereas, I have given

thee existence immediately from myself, thou must be prompt and firm to execute my design, and by no means give way to sloth and forgetfulness; in return for which thou shalt eternally be worshipped and obtain exaltation. I have fabricated, by my own *Maya*, 16,000 *Shloks*, entirely false and unworthy of belief from one end to the other, contradictory to the *Veids* and *Smreete*, and out of the way of the four *Verne* and four *Ashreme*. These thou must commit to memory, that thy mind may be consistent in them; and, whom soever thou shalt draw to thee, he shall be converted to thee with all his heart and soul; moreover, if thou shouldest have an inclination to compose other books, thou shalt be enabled to do it. Make thyself, therefore, master of these, and get thee to *Treepoor*, and instruct the inhabitants there in thy new doctrine, that their orthodoxy may be overturned and that this may be the cause of their destruction. After that, thou shalt go to *Meroosthelle*, and there, by my command, disseminate thy doctrine, in all which no crime whatever shall be imputed to thee, and thou shalt at length be reunited to me.' *Mondee*, acknowledging, with a look, his obedience to the command, promised to perform it.

After that, he formed four other disciples after his own figure, and taught them his own lying *Shastre*. They also performed *Nemeskar* to *Vishnu*, and prostrated themselves before him. *Vishnu* said: 'A thousand blessings be upon you, for such as is a complete spiritual guide, so do you also appear to be.' Then these four disciples said: 'O *Meharaj*, this is a most wonderful doctrine, in praise of which the tongue of panegyric is struck dumb, and on the plain of whose encomiums the foot of invention becomes lame; and with all this to obtain this science is a task most difficult and weighty.' *Vishnu*, taking hold of their hands, delivered them over to *Moondie*, saying: 'Such as thou art, they also are:' and, by the favour of *Vishnu*, their names were settled, *Pooje*, and *Reeshe*, and *Yetee*, and *Acharye*, and also *Oopadhyaye*. *Vishnu* said also to them: 'Worship ye, with purity of heart, my name, which is *Arhente*.'

The said *Yetee*, with his disciples, having fully assented, arrived at the city of *Treepoor*, and instructed the inhabitants thereof in the new doctrine, and attracted the hearts of all men to their ways; and whosoever communed with them took lessons in their science, and almost in the instant performed their worship with entire attachment, and fell utterly into their power. *Nared*, also, after a time, by the command of *Vishnu*, arriving in that city, gave up his body to their pupilage, and applied closely to their doctrine, that the inhabitants might be fully satisfied, since *Nared*, a truly enlightened doctor, submitted to their instructions. *Nared* waited upon the Raja of the place, and said: 'There is a certain *Yetee* arrived in your city, whose doctrines exceed all those (how many soever they are) which I have hitherto known. I also have become his pupil, and imbibed some of his principles; if your disposition also were favourable to the design, I should advise you to learn something of them.' The *Raja* assented, and went to them and said to *Nared*: 'I will certainly take some lessons of them.' On seeing the *Yetees*, he became entirely eager to attach himself to them faithfully, and exclaimed: 'How happy is my destiny to have blessed me with a sight of you, and how kind is fate to have enriched me with your presence! But that suffices not, I am in hopes also to be accepted as your disciple.' The *Yetee*, removing the cloth from before his mouth, answered the *Raja*: 'What is better than that you should become a disciple, and should profit by this doctrine?' Whereupon the *Raja* also applying to this science, became a complete scholar therein. In fine, the three cities were entirely and completely filled with this baseless doctrine, and there remained no vestige of goodness, of the *Veids*, or of the *Shastres*.

TWENTY-FOURTH ADHYAYE.

Of the destruction of Treepoor.

Soote Pouraneeke thus continued his account: "*Vecahwekerme*, in conformity to the pressing command of *Seda Sheeo*, put in order all the articles belonging to the chariot, which shone like gold, for *Sheeo's* mounting. The arrangement of the furniture for the chariot was thus set forth. Instead of the right wheel was the sun; and the wood which traverses the middle of it, and is called *Aree*, was the other twelve *Sooryés*: in the place of the left wheel was the moon; and, for the *Aree* thereof, the sixteen *Kelas* of the moon were appointed; instead of the brasen nails, which are on the wheels, were distributed *Brakmens* on the right hand and *Reeshees* on the left; in lieu of the canopy, on the top of the chariot, was Heaven; and its breadth was *Menderáchal Pervete*. The counterpoise of the wheels was on the east and west, and the four *Scmoodres* were instead of the cushions and bolsters. The four *Veids* were put as the horses of the chariot, and *Saraswetée* was for the bell. The piece of wood, by which the horses are driven, was the three lettered *Mentrē*, and *Brehma* was the chariot-ter; and the *Necsketres* and stars were distributed about it by way of ornaments. *Soomeiroo Pervetee* was in the place of a bow, and *Seeshenag* was stationed as the string; and *Vishnú*, instead of an arrow: and fire, was constituted its point. *Ganges*, and other rivers, were appointed to the office of *****; and the setting out of the chariot, with its appendages and furniture, one would say to be the year of twelve months gracefully moving forward.

When *Shree Mehadeiv*, with his numerous troops and prodigious army, was mounted, *Brehma* drove the chariot so furiously, that thought itself, though measuring heaven and earth, could not keep up with it. By the motion of the chariot heaven and earth were put into a tremble; and, as the earth was not able to bear up under this burden, the cow of the earth took upon itself to support the weight. *Seda Sheev* went with intention to destroy *Treepoor*; and the multitude of *Deivetas*, and *Reeshees*, and *Opseras*, who waited on his stirrup, opening their mouths in transports of joy and praise, cried: 'Jeye, jeye.' So that *Parvatee*, not being able to bear his absence, set out to accompany *Seda Sheev*, and, in an instant, was up with him; and the light which brightened on his countenance, on the arrival of *Parvatee*, surpasses all imagination and description. The *Gēnēs*, armed with all kinds of weapons, *Hele*, and *Moosel*, and *Saltrees*, fire-arms, as large as mountains, were placed in front of the army; and *Eendre* and the other *Deivetas* mounted, some on elephants, some on horses, on chariots, or on camels, or kine, were stationed, *****, and some lacs, *****, and some lacs, *****. The *Prekerendes*, the *Koonderentes*, the *Kemebens*, and *Prekemebens*, the *Eendrejéps*, the *Jetyds* and *Heemekeres*, the *Shetakshes*, the *Penckakshes*, and the *Schesrakshas*, the *Mehoodres*, and *Shetejyooes*, the *Shetases*, and *Keneketēs*, and *Ketēyootens*, the *Dwee Sheechhes*, and *Tree Sheekhes*, and *Jhen-kāre Kāshens*. The *Ajbekers*, and *Heyebekers*, and *Kejebekers*, and *Erdhe-bekerek*, &c. to the number of some lacs, were placed in the heart of the army. The *Moonēshwers*, with long hair on their heads like *Senyāsees*, holding their staves in their hands, danced as they went along; and the *Siddhes*, who revolve about the heavens, opening their mouths in praise of *Sheev*, rained flowers upon his head. And the vaulted heaven, which is like an inverted bason, being appointed in the place of a drum, exalted his dignity by its majestic beating.

The historian here relates, that, if *Rhegewān* choose, he can, in one moment, with one glance of his eye, annihilate the universe, and hath no occasion for

instruments and preparations. But the equipment of the chariot for his mounting, and taking with him the *Deivetas* and others, and preparing the bow and arrow, with arrangement of the army, and ceremony of riding, is not without a motive. And that motive is this, that his enemies may know his power and feel their own; and also, for his fame, that both high and low may evidently see that 'I am master of all, and that all the *Deivetas*, &c. conceive themselves honoured by obedience to me, since I have composed my chariot of all the *Deivetas*.'

When *Sedà Sheev* directed his august march to *Treepoor*, the three *Dityes*, before-mentioned, met him with a mighty army. The *Deivetas*, with all satisfaction, exultingly cried out '*Jeye, Jeye*;' *Brehma* also, and *Vishnu*, exclaiming, '*Jeye, Jeye*,' represented that the present moment was to be taken for an advantage, and the inhabitants of *Treepoor* dispatched at once to the lowest pit. *Sedà Sheev*, joining his weapon *Pāshoopētē*, with an arrow, fitted it to the bow-string, and watched his opportunity, when all the three *Treepoor* should be in a line, that he might finish their work with one arrow: and, when they were thus altogether, *Sedà Sheev* let loose his arrow, like death, and transfixed them all in the twinkling of an eye. In fine, multitudes of *Deos* were burnt with fire, and innumerable *Rakshēses* were put to death: and such of the inhabitants of *Treepoor*, as had employed themselves in *Pooja* to *Sedà Sheev*, and had remained firm in their faith, were preserved in health and safety from that calamity, and were enlisted in the roll of his *Gēnēs*, and were received into favour by *Sedà Sheev*. The *Deivetas* performed *Nemeskar* to him for some crores of *Dityes*, who were burnt; and were desirous to present addresses for their own salvation. *Seda Sheev* and *Parvatee*, out of their manifold love and kindness, fastened the seal of silence upon their tongues, but they broke out every moment into praise and thanksgiving.

Brehma, setting his foot on the carpet of presumption, respectfully addressed him. 'O chief of created beings and *Deivetas*! O Lord of Para-

dis, from whom nothing is hidden! O *Seda Sheev*! O *Mehishe*! O thou, that art the giver of rest! O thou, that art the type of all good! O thou, without quality! and O, possessor of all qualities! O thou, that art the destroyer of *Treepoor* and of all the *Raksheses*! the protector of the oppressed and unfriended!—Since thy majestic roop is the three-lettered *Mentre*, O quickly afford security to thy devotees, and in mercy ordain, that, faith in Thee may ever be firmly rooted in my heart, and that I may be blessed and exalted in thy favour!

Vishnú, after due performance of *Nemeskàr*, holding his hands submissively together, thus uttered; ‘O thou without quality, and possessor of the three qualities, O Roop of *Prekretee* and *Pooroosh*! O *Goone Roop*! and *Veeshwe Roop*! and *Sheeve Roop*! and *Roodrè Roop*! and *Peremàtmà Roop*! and O Lord of created beings, to thee, again and again, be *Nemeskàr*. Be it permitted me to hope that my faith in Thee may continually increase!’ All the *Deivetas*, also, opening their mouths in praise, repeated: ‘The number of thy mercies is greater than our thoughts can conceive, we therefore hope that our faith also and submission to thee may ever continue firm!’

Seda Sheev, out of his mercy, graciously replied: ‘Whatever is your request, speak, and it is granted.’ The *Deivetas* humbly answered: ‘We pray, that, whenever we may be put to streights by the *Dityes*, thou wouldst be our Preserver!’ *Seda Sheev* returned: ‘Thus it shall be, and I will ever be compassionate on your situation.’

While this discourse was passing, the *Yetees*, formerly mentioned, came in, and claimed the promise made to them: and the said *Yetees*, according to order, went to *Meroosthelle*, and dwelt there. And all the *Deivetas* also, having taken leave of *Seda Sheev*, departed to their own houses. He, who shall read this *Adhyaye* with purity of heart, will attain to all his wishes.

THIRTY-EIGHTH ADHYAYE.

Of the particular Lings of Seda Sheev.

The *Reeskeeshwers* demanded of *Soote* an account of the *Lings* of *Seda Sheev*, that are known upon this part of the earth, and are worthy to be worshipped, and where they are stationed?

Soote answered: The *Lings* of *Seda Sheev* are innumerable. The whole earth is replete with them; and whatsoever is visible is a form or species of *Ling*. Besides which, no place whatsoever is void of them; both *Paradise* and *Patal* are stocked with them; and all the *Deivetas* and *Reeshces* are occupied in their worship. And those who with complete devotion and entire faith have worshipped them, *Bhogewan*, for the gratification of such devotees, hath appeared and established himself there, at the desire of his votaries, with a *Ling* for each particular case of demand.

The *Lings*, which are thus extant over the land, are not to be counted: but of such as are now more especially in repute I shall immediately state to you the twelve *Jyotee Lings*.

Chap. 44. — 1. On the confines of the country of *Soorāshtrē*, on the south side is *Sōmenāthe*, — a *Ling* of *Seda Sheev*.

Chap. 37, 44. — 2. On the mountain *Shree-Shile*, — *Mellekārjoḍne*.

Chap. 45. — 3. And in the city of *Oojeyēnē* — two; the first *Māhākālē*,

4. And the second *Omkāre*.

Chap. 46. — 5. On the back of the mountain *Heemachel* is — *Kaddārenātha*.

Chap. 47. — 6. And in the *Dākshenē* is — *Bhēcnē Shenker*.

Chap. 48. — 7. In *Benāres* is — *Veesheishwer*.

Chap. 52. — 8. And, on the bank of the river *Gōtemee*, — *Trēmbeke*.

Chap. 53. — 9. In *Jētē Bhoom*, — *Vaidēnāthe*.

Chap. 54. — 10. And, in the desert belonging to *Dārēkā*, — *Nāgeishwēr*.

Chap. 55. — 11. In *Seitoo Bēndhē*, — *Rāmeishwēr*.

Chap. 56. — 12. And, on the confines of the *Dekshen*, adjoining the mountain *Geērē Deive*, — *Dōohshēmeishē*.

He, who rising early in the morning shall repeat the names of these twelve *Jyotee Lings*, will be freed from all his crimes, and shall obtain his desires; and whoever, on any particular account, addresses a particular *Ling*, he will succeed accordingly, and such person is not freed from the crimes by the *Dērshēnē*, or view of the twelve *Jyotee Lings*. It is enjoined all the four casts to perform *Pooja* to those; and, after *Pooja*, if they eat the sacrificial morsels, they are purified from their crimes on the spot. And, if they worship any one of these twelve *Jyotee Lings* for six months, *Mookteē* becomes their destiny, and they are no more subject to birth: and, if even a.

Mleiche, or *Chandale*, or deceiver, obtains *Dershene* of the *Jyotē*, in another generation he is born in the house of a *Veidread* Brahmin, and becomes *Mookte*.

I shall now give you an account of some other *Lings*, that are appurtenant to different *Teerthees*, (places of pilgrimage). At the junction of the *Ganges* and the *Sāger* is a *Ling*, named *Kerdemeishe*; and, on the banks of the river *Yemoona*, *Bhoteishe* and *Bhemmeishwer*; and, on the banks of the *Sereswētee*, *Bhoteishwer*, and *Goopteishwer*, and *Vyaghreishe*: these are all in celebrity.

And, besides these, I shall also mention a few others that are in repute; *Kenkeveekett*, *Kreetevameishwer*, *Breedhekālēke*, *Teēlbhandeishwer*. Near *Gunga Sāger*, *Sēngemeishwer*; and, on the banks of the river *Yemoona*, *Ghōdōomeishwer*; and, adjoining the river *Gendekee*, *Bhoteishwer*, *Nareishwer*, and *Vetukeishwer*; and, near *Pooshkere*, *Pōdreishwer*; and, adjoining the river *P, helgōo*, *Meshekeishe*; and, on the bank of the river *Nermedā*, *Seeddhenāt, heishwer*, *Dōoreishwer*, *Mergeishwer*, *Teijnathe*: and, besides these, there are many other *Lings* on the banks of this river. The river *Nermeda* is also a form of *Seda Sheev*, and all the stones thereof bear the commands of *Sedd Sheev*.

I shall now also enumerate other *Lings*: *Arooneishwer*, *Temesēeshwer*, *Vetookeishwer*, *Sōmeishwer*, *Koōmāreishwer*, *Poonderekeishe*, *Moondeishwer*, *****, *Doondeishwer*, *Shōoleishwer*, *Gheneishwer*, *Koopreishwer*, *Nēelekentte*, *Mengeleishe*, *Vendekeishe*.'

"Now," said the *Reesheeshwers*, "tell us the *Mahatmye* of *Nendekeishe*." *Soot* answered: 'Whosoever, with alacrity of spirit and perfect faith, performs *Pooja* to *Nendekeishe*, and afterwards practises ablution in the pool that is adjoining, is at once absolved from all his crimes.

The questions you now ask were heretofore put by Rajah *Yoodheestheer*, and ye have well demanded: therefore, be informed, that by the river *Reiva* is a city, called *Krētēkē*, where dwelt a *Brehmen*, who had two sons. The said *Brehmen* entrusted these two sons with their mother, and himself went and sojourned at *Cashee*, where, after a time, he delivered up his soul to its Creator. The sons, hearing of this unfortunate event, as the *Veids* and the *Shastre* ordain, set about continuing the thread of his occupation. The mother, having procured a settlement in marriage for each of the sons, divided between them all the wealth and property she had, and preserved a mere trifle for her own immediate subsistence. Things proceeded thus for some time; and, when the measure of her life was finished and the hour of her departure arrived, her soul would not be separated from the body. The sons, in despair, solicited the reason why her soul would not quickly be released; assuring her, that, if she had any thing on her mind that she wished to have done, they would execute it. The mother answered, that, in the first place, her internal impulse had been to go to *Cāshee*, and *that* she had never obtained; and that now her wish was to be conveyed to *Cashee* after her death, and have her bones cast into the *Ganges*. The eldest son promised that he would first see to the performance of this affair, before he attended to the necessary concerns of his own family. On the very utterance of this promise, the mother died.

This eldest son, whose name was *Soorāde*, as soon as ever he had leisure from continuance of the thread of his mother's occupations, set out with her bones for the *Ganges* and took one of his servants with him; and, arriving towards evening, alighted at the house of a *Brehmen* and performed *Sendhya*, and employed himself four *Ghurries* of the night in reciting *Slokas*. Near where he had performed *Sendhya*, a cow was tied. The *Brehmen*, on coming home, asked his wife why she had delayed to milk the cow; and immediately let loose the calf, and told his wife he had so done, and then tied up the calf again, who grew very restive: on which, the *Brehmen* beat it very much and would not let it suck the whole night.

A long dialogue between the cow and the calf; and the cow resolves to kill the *Brehmen's* son early in the morning, by way of revenge.

THIRTY-NINTH ADHYAYE.

And, in the morning, when the lad went to milk her, she (the cow) gored him to death. There was great lamentation all over the city in consequence; and the colour of the cow, which had been white, became black by this crime. The men of the place let her loose, to go whither she pleased; and she, erecting her tail, galloped away. *Soovade*, who had seen the whole, followed her, and she immediately ran to the river *Nermeda*, and, taking three plunges, came out as white as ever she had been.

Soovade was struck with amazement at the efficacy of this *Teert,hee*, which could thus easily and completely wash away the greatest crimes; and he also washed therein. As he was going away, he met with a beautiful woman dressed in noble attire and costly jewels, who asked him whither he was going. He told her to deposit his mother's bones in the *Ganges*. She replied: "O *Brehmen!* since thou hast seen with thine own eyes the efficacy of the river *Nermeda*, is thy faith not yet complete? Cast thy mother's bones into this river, that she may at once ascend to Paradise." He obeyed her advice, and afterwards went to his own house. From that day, that *Teert,hee* became exceedingly famous, and near it is the *Preteema* of *Nendekeishe Seda Sheev*. And the quality thereof is this; that a Brahmin's wife, whose husband had died in his infancy, by employing herself in *Pooja* to *Seda Sheev*, and, having modelled a *Part,heëve* of clay, so propitiated *Seda Sheev* that he bid her demand whatever she chose. The woman replied: "O *Meha Raje!* if thou art really propitious, take up thy abode here." From that day, *Sheev* fixed himself there, and was called *Nendekeishe*: and *Genga*, also, comes there one day in the month *Vysaakhe*.

PART of the FORTY-SEVENTH ADHYAYE.

Kerketee's Account of herself to her Son Bheem, the Raksha.

“ O my son! thy father was *Koombhekerne*, younger brother of *Rawèn*, who was slain by *Ram Chendre*. I never saw *Lenkà*, his place of abode: but once on a time, to my sad ill luck, he came hither, (whither she had retreated,) and had carnal connexion with me, and thou art the fruit of that connexion. My two parents, whose names were *Kreekebhe* and *Bhookeree*, were slain by the curse of the *Reeshee Sooteekshme*. My real husband, whose name was *Beerödhe*, was first slain in the war by *Ram Chendre*, and *Khombhekerne*, seeing me friendless, deceived me.”

EPITOME of the FIFTY-SECOND ADHYAYE.

The *Reeshees*, and *Teerthes*, and *Ksheitrees*, being assembled, uttered *Jeye Jeye* to *Sheev*, *Gunja*, and *Goutem*. *Sheev* told them to ask what they wished, that it might be granted. They desired that *Sheev* would continue there. But *Gunja* said; “ She would go as soon as she had bathed *Goutem*.” But the *Reeshees* replied; “ If she would not always continue there, at least we hope that while *Jupiter* is in the sign *Leo* you would afford us the means of *Mooktee*; and, from the day that *Jupiter* enters *Leo*, we also will come to this spot, and remain here; and, having bathed three times, employ ourselves in *Pooja*.” At the

intreaty of *Goutem* and the *Reeshees*, *Sevo* and *Gunja* remained there. And even yet *Gunga* remains there while *Jupiter* is in *Leo*. And all the *Teerthees* and *Deivetes*, coming thither in that time of *Jubilee*, bathe there, and for that time the benefit of the *Teerthees* is there. He, who going thither, having first bathed in the *Teerthe Goutemee*, then goes on pilgrimage to the *Godaveere*, and returning from thence bathes again in the *Goutemee*, is absolved from his crimes. From that day the august name of *Shevo* became *Trimbek*. The *Reeshees* next asked: "How did *Gunga* exhibit her own form like water? what was the state of it?" *Soot* answered: "*Gungā*, at the prayer of *Goutem*, flowed down like a torrent from the *Tree Gōoler*, or *Gooler Tree*, which grew firm on the mountain *Brehmegeereee*, whither all men went to bathe, and which the *Reeshees Goutem's* accusers arrived there. *Gunga* vanished at their approach, and did not afford them means of bathing, and had an altercation with *Goutem* on the subject, who solicited her to stay and cleanse both the good and the bad. *Gungā* answered: 'if the good and bad are favoured alike, there would be no use or advantage in goodness. But, if those bad *Reeshees* would perform the circuit of the mountain *Brehmegeereee* 101 times, their crimes would be cleansed and she would then shew herself. They did so, after which *Goutem* made a furrow beneath that mountain, and *Gunga* became visible from that channel. All the *Reeshees* and their wives, and *Goutem*, and *Chelya* his wife, bathed there. He who shall bathe in *Gunga Dwāre* and this channel, and perform the pilgrimage to *Trimbek Sedā Shev*, is absolved from another *jeume*, or life.

Vishnu, on beholding *Gunga*, set up his abode there, and that place was called *Penche Vetē*. He who shall reside at *Kashee* from the beginning of this birth, and die in the same place, it is of as much religious merit as the making the circuit of *Penehewetee*, and the *Dere-shen* of *Vishnū*, and *Trimbek*, and *Gunga*.

EPITOME of the FIFTY-SEVENTH ADHYAYE.

Lekshmeen one day demanded of *Vishnú* to indulge her with the spectacle of a battle, which *Vishnu*, after objecting to her delicacy and tender habit, consented to. And, while he considered whom he should select to fight with, it happened *Senekàdecke* came to pay their respects to him, in the same manner as they always had done, when *Jeye vee Jeye*, *Vishnú's* door-keepers, refused them admittance. They immediately cursed them, that they should be driven from *Vishnu's* presence and banished from his palace. *Vishnú*, on hearing the case, interceded for them; and *Senekàdecke* so far mitigated the sentence, that, if they would continue firm in their faith and steady in their attachment to *Vishnú* through seven *Metempsychoses*, they should then recover their stations again; but, if they would become *Vishnu's* bitterest enemies and combatants, they should only be banished for three successive lives. They chose the latter alternative; and, descending to earth, were born first in the house of *Keshyepa*, and became *Heerenny Keshēpoo* and *Heerennyākshē*, and became strong and mighty, and used their efforts to do all mischief in the world, and were slain by *Vishnu* in the *Neresinghe Avetar*. In the following life they became *Ràwen* and *Khoombhekerne*, and exceedingly tormented the *Deivetes* and *Reeshees*; and, in their third life, they were *Shēeshōopāl* and *Dentebektre*.

Heerennyākshē, in the time of his childhood, took the sun before him in the way of play, and amused himself with hauling camels and elephants; and, one day, merely to give vexation to the *Deivetes*, took the whole earth in his mouth and carried it to *Pàtāl*. *Bremha*, exceedingly perplexed at this circumstance, performed *Dhyàn* to *Vishnu*, who came out of *Bremha's* nostrils in the shape of a little pig, and grew large gradually. In the mean time, *Nared* came and offered his services, and *Váráhe* told him to drink up all the water while he was fighting, which,

he did; and *Vishnu* fought the *Ditye* five hundred years by water and five hundred years by land, and at length conquered him; after which he brought up the earth on his tusks, delivered it to *Brehma*, and vanished. *Heerennye Keshëepoo* employed himself ten thousand years in penance in honour of *Brehma*, standing still so that the birds made their nests on him; but he would not desist. *Brehma* gave notice to the *Deivetes* and then granted his desires, which were, not to be conquered by any thing then existing, either man, Deo, Peree, or animal of earth, or air, or any other; that his death should happen neither by day, nor night, nor on earth, nor in heaven. *Bremha* assented; and the *Ditye*, going thence to his kingdom, (namely, the kingdom governed by *Tareke*,)* summoned all the *Dityes*, and began to reign with their consent, slaying all those who resisted: and extended his power over *Paradise*, and *Pàtâl*, and *Pëetel*; and none of the former rulers remained, or, if they did, it was entirely in subjection to him. His arrogance at length rose to such a pitch, that he thought, within himself, if even *Vishnú* should then present himself he should give him battle.

At this time was born in his house a son, *Prehlàd*, who was ever employed in uttering the name of *Bhegewan*; and, at five years of age, was put under a tutor, according to the ordinance of the *Veids*. The tutor wished to teach him the sciences of the *Raksheses*, but *Prehlàd* persisted in his *Nëmöö Nàràyene*, and all his tutor's prohibitions were in vain. Those of his father and mother were not more efficacious; and the little *Prehlàd*, in the tutor's absence, even taught his school-fellows that father and mother were of no use, and that this world was no more than a dream, or an idea, and that the recollection of *Bhegewan* should alone give motion to their tongues. Correction, however, and the fear of worse, operated on the other boys, and they dropped the name of *Bhegewan*; but *Prehlàd* resisted even the threats of death.

* See Ninth Adhyaye.

PART of the FIFTY-NINTH ADHYAYE.

Heerennye Kesheepoo again answered his son: "You say that He is extant and enveloped in every part; is *He*, then, in this pillar of the house, or is he not?" *Prehlad* replied: "Most certainly he is." The *Ditye*, in great wrath, took up his weapon, and said: "If your *Bhegewan* be in this pillar, see only what homage I shall pay him;" and, drawing his sword, struck the pillar. On the instant of the blow, a tremendous voice issued from the pillar, which caused a universal trembling. When it was evening, and the sun was about to set, the pillar burst in two, and *Vishnu* started forth in the shape of *Neresinghe*, breathing forth flames of fire. The surrounding *Dityes* turned away for fear, and such a dreadful noise was heard that the mountains and the oceans forsook their places; women with child miscarried wherever the voice was heard; and all the *Dityes* were precipitated to the abyss of non-entity. *Heerennye Kesheepoo* stood firm in battle for two *Gherries*; but, as *Bhegewan* conceived, that, if the battle should be of any length, the dissolution of the world would come on, he therefore drew the said *Ditye* by the hair of his head to the threshold of the house; and, laying him across his knees, tore open his belly with his nails and drank his blood. All the *Deivetes* rejoiced, and rained flowers from above, and sung his praises; and *Gandharvs* and *Opseràs* shouted and danced. *Prehlàd*, in astonishment, joined with them. But the wrath of *Neresinghe* was so excessive, that it was not appeased by the *Ditye's* death, and the *Deivetes* were all afraid to approach him.
At length, they called on *Seev* for assistance, saying, that, as he had before rescued them from the poison which arose out of the ocean, and received it in his throat, so now they besought him to relieve them from

the flames of *Neresinghe's* mouth, with which they were tormented. *Seev* assumed the form of a *Sherebhe*, and *Neresinghe* vanished.

PART of the SIXTIETH ADHYAYE.

Souncke's question: " Did the *Deivetes*, and *Reeshees*, and *Rajas*, of former times perform *Pooja* to a *Part,he* of clay or metal? or did they employ themselves in *Mānesee Pooja*? " —

Soot's answer: " They performed all the modes of *Pooja* you have mentioned. Even *Aroondhetee* performed *Poojā* to a *Pārthe*; *Keshyep*, also, and the fourteen *Menoos*, and *Prëyëvete*, their son, and *Mandhata*, and *Sāgārā*, and *Nekōoshe*, and *Dēelēp*, have performed *Pooja* to *Seda Sheev*; and, as *Dēelēp* had no son, he for this reason celebrated the *Yeg Poot-raeshtee*; and *Shree Ram Chendre*, and *Kowsalyā*, his mother, and *Raja Poorooreva*. And *Ila** also having performed *Pooja*, who, by the curse of *Parvatee*, was one month a woman and one month a man, was solely restored by *Pooja* to *Sedā Sheev*. *Bhcrete* and the *Pandoos*, also, have worshipped with *Pooja*, as also *Shree Kreeshne* on the mountain *Vétook*, on which *Seev* bestowed on him very many gifts. *Raja Nel*, too, and *Arjoon* have worshipped him with true faith." —

Here follows the story of *Aaghe*, the robber, and his wife.

* See Bagavadam, p. 218, 219.

PART of the SIXTY-EIGHTH ADHYAYE.

Soot told the *Reeshees*, " that, one time, a great number of *Dityes* and wicked *Rajahs*, having by their worship and austerities obtained mighty powers, used them all in oppression of men and *Deivetes*, and annihilated all vestiges of *Dherme*. The *Deivetes*, in despair, besought *Vishnu* to relieve them, who dismissed them with promises of his best assistance, and they accordingly returned home in high spirits. *Vishnu*, to serve them, went nigh the mountain *Kylas*, lighted a fire, and constructed a *Parthe* of clay, and employed himself in *Pooja* to *Sedà Sheev*; and, sitting *Pedem Asen*, worshipped with *Stōtrās*, and *Menters*, and *Lotuses*; and made a vow not to rise from the spot till *Bhegewan* appeared. *Seev*, however, was not yet propitiated. *Vishnu*, thus in grief, began to utter the thousand names, and, writing each name on a distinct *Lotus*, placed it on *Seda Sheev*. And *Sheev*, to try him, stole away one of the flowers unperceived; so that, when *Vishnu* came to offer up the whole number, and one was found wanting, he was in prodigious wonder and grief how he should now arise from his *Pooja*; and, in this consideration, he determined to pull out his own eye, which was aptly comparable to a *Lotus*, and so complete the number for the offering; when *Sedà Sheev*, exceedingly propitiated by his faith, told him to demand whatever he desired. He said, his prayers had been directed for the relief of the *Deivetes*. *Sheev* immediately gave him the *Soodershen Chekre*, that therewith he might send all the *Dityes* and his enemies to hell.

TABLE OF CONTENTS.

	Pages
<i>Summary of the 74 Chapters of the Sheeve Pouran</i>	1 to 17
<i>Conclusion, and Epitome of the summing up of the last Chap.</i>	16 — 17

EXTRACTS AND EPITOMES.

<i>Adhyaye 2</i>	19 — 22
<i>. . . 3</i>	23 — 24
<i>. . . 4</i>	24 — 27
<i>. . . 5</i>	27 — 29
<i>. . . 6</i>	29 — 31
<i>. . . 7</i>	31 — 33
<i>. . . 9</i>	33 — 36
<i>. . . 10, 11, 12</i>	37
<i>. . . 15</i>	37 — 38
<i>. . . 16</i>	38 — 42
<i>. . . 19</i>	42 — 47
<i>. . . 21</i>	47 — 49
<i>. . . 24</i>	50 — 53
<i>. . . 38</i>	54 — 58
<i>. . . 47</i>	59
<i>. . . 52</i>	59 — 60
<i>. . . 57</i>	61 — 62
<i>. . . 59</i>	63 — 64
<i>. . . 60</i>	64
<i>. . . 68</i>	65

II.

BREHME VIVĒRTTE POORAN, *IN TWENTY-SIX ADHYĀYES.*

The whole intended to prove the religious merits acquired by residing at *Kàshee*, and dying there in a state of penitence, which immediately confers *Mookee*.

PREFACE,

AND

REASONS OF THE TRANSLATOR FOR HIS WORK.

ADHYAYE I.

AFTER an invocation to *Goneesh*, *Soot* is introduced in conversation with *Sounek* and other *Reeshees*, who demand particulars of the *Kelee Yoog*. *Soot* answers, that, after the complete destruction of all things in the *mehàpreleye*, and at the close of *Bhegewan's* consequent sleep, he awoke and again thought of creating the universe. Immediately, the *Lotus* sprung from his navel, and *Bremha* started from nothing into life. Who, wondering at his own existence, heard a hidden voice that told him to accomplish the creation. *Bremha*, despairing of his own powers, hoped to be inspired by the Almighty: he was then told, first to receive the *Veids* from God and instruct himself therein, and then proceed in his work. *Bremha* was all obedient; and, having cleared up the darkness of astonishment by the light of the *Veids* and sunshine of the *Shastres*, he first created *Senekàdeek*, and *Mereechee*, and all the *Deivetes* and *Dityes*, and *men*; and next *beasts*, and *birds*, and *insects*, *mountains*, *trees*, &c.; and then praised God for his success.

Jeymence, the *Reeshee*, heard this account of the creation from *Vyas*, and from him *Viskempayen*, *Pyl*, and other *Reeshes*.

Brehma next summoned the four *Yoogs* to appear before him in person, and take their orders from him. First came *Setye Yoog*, their chief, a complete figure of *Gyan*, and friend of *Brahmins*, and professor of *Vyragye*, appointed with *Yekshokeveet*, and wearing a necklace of *Roodrakshe* berries. Appearing before *Bremha*, he pleaded his own inability; that, although he could not pretend to swerve from the commands of his creator, yet he doubted if his period could subsist with those men, who might be lost in the sea of vice and forgetfulness, and feared how his task would be performed with them; since, on the contrary, in his period, all the four casts and the four ways of life must be firm and steady in *Achar* and *Dherm*, and free from the impurities of matter and human nature, and such as should have nothing from the evils of the world.

Next appeared *Treeta Yoog*, in the form of *Dherm* and *Achar*, strenuous, mighty, and powerful, and strong to maintain the men of his period in their faith. He made excuses similar to those of *Setye Yoog*.

Thirdly, came *Dwaper Yoog*, on all fours, having made feet of his hands; well appointed for war, with bows and arrows, a compound of virtue and fierceness, half wrath and half complacency: he, too, made excuses like the others. *Bremha* encouraged him, and told him that he would see the appointed object of each *Yoog* accurately fulfilled, but that in the *Setye Yoog* *Dherme* would be most prevalent, and in the others it would proportionably diminish.

The fourth that presented itself was *Kelee Yoog*, formed like a *Peesach*, yet thinking himself the head of his companions; noisy, quarrelsome, and turbulent, amply furnished with both good and evil, a smile on his mouth,

and water in his eyes, in his right hand holding a cloven tongue, and in his left hand his drawn Phallus. He appeared on the level with *Brehma*, dancing, throwing about his arms, and kicking his heels.

Bremha smiled at his figure, and demanded the reason of all this agility and dancing, and bade him go and perform his appointed office. *Kelee Yoog* answered, that he was altogether made up of pomp and pride, fraud and treachery; eager to plunder wherever there was money, and to ravish wherever there was another man's wife, and prone to defraud all men; utterly absorbed in forgetfulness, and given up to violence and strife; bent wholly upon mischief, and from head to foot made up of lies and cunning; yet still in a perpetual alarm for his enemies, who dwell in *Bharet Khend*. He hoped, therefore, that *Bremha* would appoint another to this arduous employ, and allot another to the difficult task. *Bremha* bade him not fear, but say who were his enemies and how he might be assisted? He answered, that his enemies were, 1st, *Seda Sheere*; 2d, *Vishnu*; 3d, *Gunga*; 4th, *Kasheē*; 5th, the society of the good; 6th, charity; 7th, all the *Teert,hees* of the habitable world; 8th, the worlds of *Bhegewan*, which are the fruits of *Dherme*; 9th, that he feared all those who were wise and virtuous, but loved to his soul such as were attached to the world and its pleasures.

Bremha told him, that, as he himself was a compound of good and evil, so would the men of the world be in his time; that he should have no power of the good, but exercise his pleasure on the wicked; but that the good wish to be born in his period, that they may be able in a few years to work out their salvation, and by living and dying at *Kashee* ensure to themselves *Gyan* and *Mooktee*, by the help of a *Gooroo*, who is the form of the Creator and the type of Providence. *Kelee Yoog* asks how he may distinguish a tutor, who is the roop of *Seev* and the completion of *Dherme*; and how this due obedience and fidelity are to be comprehended. *Bremha* says, that "intelligence in the ways of the *Shastres* and *Teert,hees*

and *Vrētē*, and acquisition of *Dherme*, and *Achar*, and *Yog*, and obedience to the tutor, are the guides that preserve men from thy gripe and release them from thy claws." And, to exemplify the advantages of due obedience to the tutor, he relates to *Kelee Yoog* the story of *Veid Dherme* and his pupil *Sendēepētē*, whose fidelity to his *Gooroo* exceeded all example.

Veid Dhermā and his pupil go to reside at *Kashee*, to recover, if possible, the tutor from a severe illness. *Sheev* appeared there to *Sendēepēke*, and praises him exceedingly for his patience and perseverance during the severe and fractious illness of his *Gooroo*. *Veid Dhermā* at length recovered, and went home to the college of the *Moonee Augēera*, on the banks of the *Godaveree*.

ADHYAYE II.

Dialogue between Veid dherma and Sendeepeke, in praise of Kashee and its religious merits.

He who cannot personally visit *Kashee*, if he be rich enough, ought to send a *Brahmen* thither as his substitute, and maintain him in going and returning. *Kashee* is the dwelling of all the *Deivetes* and saints, and, through the whole period of *Kelee Yoog*, affords mankind protection and *Mooktee*. The *Veids* and *Shastres* all testify that *Veeshweisher* is the first of *Deivetes*, *Kashee* the first of cities, *Ganges* the first of rivers, and *charity* the first of virtues. *Veid dherma* introduces a story, in elucidation of the merits of *Kashee*, that in the *Vārahe kelp* the whole earth was covered with water, and all the *Reeshees*, whose dwelling is in *Mēhēr lok*, with great

affliction addressed themselves to *Bhegewan*, who assured them he would assume the figure of a boar, and recover the earth from out of the water, and send the *Ditye* to hell : and he told them, that the shining mountain they saw at a distance was the light of *Kashee*, which kept itself above the water. All things else perish, but *Kashee* is eternal ; and *Kashee* is upon the earth like a precious jewel set in gold. *Bhegewan* added, that, once upon a time, men complained to *Vishnu* that with all their endeavours they could not preserve their virtue pure and unsullied from the weakness and fallibility of human nature ; that *Vishnu*, on their petition, employed himself in *Dhyàn* to *Seda Sheev*, and, at his *Dhyàn*, *Seev's Ling* made its appearance, at first of the size of a span, but it grew till it had filled the world. And, at that same instant, *Seda Sheev* and *Parvatee*, leaving *Kylàs*, came thither ; and, on beholding this *Panehëkrōshàtmë Ling*, were much pleased, and commended *Vishnu*. After that, *Vishnu* recovered the earth from beneath the water and fixed *Kashee* above it. *Veid dherma* concludes this *adhyàye* with farther commendations of the advantages derived to men from beholding it.

ADHYAYE III.

Continuation of the story of *Veid dherma* and *Sendeepke*. They visit *Benares*, and view its mountains, buildings, gardens, and inhabitants : most extravagant commendations of all. *Soorye* in exceeding favour and devotion there.

ADHYAYE IV.

The story continues. *Veid dherma* relates to his pupil the evils of the *Kelee Yoog*. Towards the end of the *Dwaper Yoog*, the *Reeshes* consult *Iyas* about the ensuing calamities of the next. He informs them of the universal wickedness of the *Kelee Yoog*; that the three higher casts all become like *Soodres*, and the *Soodres*, by unwarrantably reading the *Veids*, &c. ape the higher cast of *Brehmen*.

In proof of the efficacy of *Benares* for conferring *Mookte*, *Veid dherma* relates the following tale :

There is a city on the banks of the *Nermedâ*, named *Maheshtemce*, where dwelt *Kishnu Sherma*, a *Brahmen*, who had two sons, *Agnee Sherma* and *Som Sherma*. It happened, that, as sundry *Reeshes* were one day talking about the fittest place wherein to obtain *Mooktee*, that the *Reeshee Markendee* opined altogether for *Benares*: and this very *Markendee* converted and taught *Gyân* to the two above-mentioned sons of the *Brahmen*. But, their final acquisition of *Mookte* was exceedingly different; for, *Agnee Sherma*, having the true faith in his tutor, made the pilgrimage to *Kashee*, and lived and died there; and, at his death, *Vishnu* immediately liberated him from all necessity of future animation. But, *Som Sherma*, who had acquired *Gyân* also, grew proud of the merits and powers consequent on his austerities, and committed many excesses, particularly, scorning the idea of its being necessary to travel to *Kashee* in order to obtain *Mookt*; and, at length, he came to despise the *Pectrees*, and all the *Dieretees*, and even *Bhegewân*; and one day reflected with supreme contempt on the merits of his elder brother. But, finally, his end also came upon him; and, being full of crimes, he was immediately born again in the city of *Sindhu*, in the palace of a Mohammedan king, and at last came to the

bottomless pit. Being in hell and suffering its tortures, he reflected on the happiness of his elder brother, and exclaimed, unwarily, that "his bliss was all derived from his pilgrimage to *Kashee*." On the very utterance of the word *Kashee*, his tortures ceased; and, how much soever *Yeme's* servants tormented him, he no longer felt their attacks. The servants directly came to *Yeme* with this account; and *Yeme*, on hearing a state of the case, released him from the remainder of his punishment and permitted him to go to *Kashee*. Whereupon, by *Yeme's* command, he was instantly born again in the city of *Golapoor*, in the house of *Som Sherma*, a *Brahmen*, and in due time undertook the pilgrimage to *Kashee*, and, upon the subsequent death, obtained *Mooktee*.

ADHYAYE V.

Veid dherma continues to relate the merits of *Benares*, and the general depravity of the *Kelee-Yoog*; particularising the vices of the *Brahmen*, the *Ksheitree*, the *Visye*, the *Soodre*, *Rajas*, merchants, women, *Brehmecharees*, *Grehestes*, *Vünäprestes*, *Senyàsees*, &c. In the midst of this, *Soot* relates to *Souneke*, &c. the story of *Mehā Sein*, a *Chendrevengs*, who was Raja of *Kashee*, and guilty of tyranny and all other vices. One day he sallied forth with a puissant army to attack a neighbouring kingdom, governed by a prince named *Soomeidha*, who, though taken unawares, met him in the field. *Meha Sein*, by the fortune of the war, lost the day, and fled discomfited back to *Kashee*; and, upon lamenting his defeat to *Bamdeive*, his *Gooroo*, received nothing but reproaches from him instead of consolation, and no salve but salt for his wounds. On this occasion, *Bamdeive* naturally holds forth upon the religious advantages of *Kashee*. *Meha Sein* observes,

M

that there are very different opinions upon this subject maintained by very learned Brahmens, and determines to levy fresh forces and either take or destroy his rival; and, in proportion as he grows desparate, becomes impious, affronts his tutor, and is lost to all religion. He goes out, however, to confront *Raja Soomeidha* again, who was the very reverse in point of attachment to the principles of his religion, a profound venerator of *Brahmen's* and worshipper of *Seev*, whose name was embrodered on all his standards. *Meha Sein* had a very numerous army; but, as it was composed of all sorts of wicked and depraved wretches, no confidence could be placed in it; and he was again defeated and this time taken prisoner. *Soomeidha* kept him close prisoner for three years, and *Kelee Yoog*, envious of *Soomeidha's* fortunate reign, vainly attempted to get a footing in his palace and corrupt his principles.

An Episode.

Dwaper and *Kelee* once, in the city of *Vishnu*, disputed for superiority. *Kelee Yoog* at once arrogantly affirmed that he was by far the superior of the four. *Dwaper* argued the contrary, and chose, as an instance, his want of power over *Raja Soomeidha*. *Kelee Yoog* rested his cause upon the event of his being able to corrupt *Soomeidha*, and watched long and eagerly for his opportunity, but without success: nor could he, in all the three years of *Meha Sein's* imprisonment, make any impression on him.

At the end of this time, *Soomeidha* released *Meha Sein*; who, having acquired experience during his misfortunes, made the tour of all the holy places and *Teert,hees*; and, by the time he arrived at *Dwarekà*, the symptoms of *Kelee Yoog* were totally obliterated in him: and he there worshipped *Vishnu* for six months and acquired *Gyàn*. Finally, he died at *Benares* and obtained *Mooktee*.

Soomeidha, during *Meha Sein's* captivity, had been desirous to set *Meha Sein's* son *Mehàmetee* on the throne in his father's place ; but the council of the kingdom objected to infant government, and would have persuaded *Soomeidha* to take upon himself the rule of *Kashee*, but he constantly and strenuously refused.

Soot now adds, in conclusion of the story, that *Sendepeeke* after this remained altogether at *Benares*, and persisted constantly in the worship of *Vishweishwer*.

Here, also, ends the conversation between *Bremha* and *Kelee Yoog* : the latter, now, taking his leave, goes to *Bharet-khend* ; but, by *Bremha's* special order, he is utterly precluded from interfering with the truly virtuous, and is permitted only to be a thorn in the sides of the wicked.

ADHYAYE VI.

Souneke now is the principal interrogator again and *Soot* the respondent. The discourse turns on the mischiefs of *Kelee Yoog* and the advantages of *Kashee*. In an assembly of the *Siddhes* and *Reeshees*, *Kevel Reeshee* is made to relate a conversation between *Narayan* and *Nared*, which is of course all in praise of *Kashee*.

ADHYAYE VII.

Kevel Reeshee continues speaking in behalf of *Kashee*. A tale is here inserted in confirmation of the merits annexed to digging a tank. *Der-mepet, he*, a rich *Soodre*, had made a very fine tank ; but, in the course of

trade, was reduced to difficulties, and borrowed three hundred gold pieces of a *Brahmin*. On his inability to pay, when his bond became due, the creditor insisted that the tank should be publicly made over to him, and be called by his name in lieu of the debt. *Dhermepet*, he, in a transport of joy, fell at the *Brahmin's* feet to thank him for having thus cancelled the debt; since he, who dies in debt, takes the shortest road to hell, particularly if he dies in debt at *Kashee*. A number of Pundits is convened for the purpose of settling this transaction, and the Brahmin swears, by the foot of *Sheev*, to abide by their award, as does also *Dermepet*, he. And they decree, that a number of the largest stones should be thrown in 'until they touched the surface of the water, at which time, the *Brahmin* should give the *Soodre* a full release for the debt. While they were thus employed, and a great multitude looking on, came a cow and a calf, exceedingly dry, and began to drink; on which, by the blessing of *Vishnu*, an immense stone appeared at the surface of the water, and, by this miracle, exhibited his approbation of the whole transaction.

He, who, at *Benares*, makes a well, or a tank, ensures *Mookte* to himself; and, restoring them, when gone to decay, is a pardon for all crimes.

Kal Bheiroue is appointed by *Seev* as the avenger of all crimes committed at *Benares*; and those, who fall into his power, are tortured thirty-three thousand years.

ADHYAYE VIII.

Dialogue of *Seev* and *Parvatee*. *Seev* relates to her the story of the *Reeshee Yegeshwar* and his vicious pupil, who afterwards repented: all in praise of *Benares*. *Penekekroshee Kashee* is the type of *Gyan Roop*; and this *Brehmeseroopee ling*, which first appeared in *Patal* of the size of only ten fingers breadth, afterwards soared above *Seev* lok.

ADHYAYE IX.

Seeo relates to *Yegeishwer* the story of the good Brahmin *Koshmande* and his wicked son *Mendep*, who, after every species of dissolute conduct, took to robbing, and, with two of his friends, plundered the Rajah's palace; and then went to a prostitute, where he spent his friends shares as well as his own, and drank a great deal of wine, by which he totally lost his cast. His friends next demanded their portions; and, when they wished to get them back from the woman, she reviled him most bitterly, and threatened to murder him if he stayed. He fled for refuge to his father, where, being visited again by his associates, the father heard them clamorous for their share of the spoil. On being examined, they confessed the whole affair: one said he was a barber, the other, a weaver; and they threatened to impeach *Mendep* to the *Raja* if they were not paid. The father, with some difficulty, got them to sign a full release of their demands, and then turned his son out of doors till he had fully expiated his crimes. In this situation, his former friends way-laid him; and, carrying him to the bank of *Asee Teert*, he, beat him and left him for dead on the spot: and they, in fear for what had happened, passed the night at the temple of *Sedheishwer*, and in the morning went to look for him, but could not find him.

As it happened, that, on that day, commenced the *Penchekroshe Jât-trâye*, or procession of the fifth cose, a very great crowd arrived at sun-rise into *Mendep's* sight, and he, too, followed the train; and, coming to the first stage of the place of *Shree Kerdweishwer*, passed the whole night in *Nreete* and *Gyrten* to *Seda Sheeo*. When the leaders of the *Jattrâ* saw his wretched situation, they comforted him, and the presence of the good wrought so forcibly upon his mind, that he immediately felt all the compunction of repentance. On the second day, he came with the rest to the stage of

Bheem Chendre, and passed the night in hearing the praises and virtues of the *Penchekroshee*. On the third day, he set out as before ; and, arriving at the half stage, enjoyed the *Dereshen* of *Dhelee Venayekc*, was cleansed of all his past crimes, and arrived with the others at the stage of *Rameishwer* ; and, after *Suàn* in the *Verenà Teert*, he, and *Tarpen* to the *Deivetes*, he worshipped *Rameishwer*, and *Somnàthe*, and *Ram*, and *Lekshmen*, and *Seeta*. And the next day, before sun-rise, setting out from thence, arrived at the stage of *Kepel Dhàra* ; and, after *Suàn* there, stayed at the temple of *Breshebhàdeech* ; and, departing from thence, on the fifth day, arrived at the *Deivàle* of *Shree Vishweishwer* ; and, after worship, and *Pooja*, and bestowing alms of grain and cloth, &c. became pure from all crimes. *Mendép* there got a certificate, signed by *Dendepānee*, Cutwal of *Benares*, of his complete absolution ; and taking, by *Seev*'s order, some respectable witnesses with him, returned towards his father's house. His mother came to the door, and, seeing him, began to abuse him for returning in spite of his father's prohibition, and was, at length, hardly convinced of his repentance ; and then informed his father, who would hardly believe that his son had recovered his cast, until the witnesses *Vishnu*, and *Soorye*, and *Goncish*, and *Kal Bheirowe*, and *Dendepānee*, and other *Deivetes*, proved his having performed the pilgrimage of the *Penekroshee*, and that he was in a state of *Mooktee*.

ADHYAYE X.

Rules and times for performing the pilgrimages of the *Penekrooshee*, according as the penitent can bestow one, two, three, four, or five, days in the holy work.

ADHYAYE XI.

Dialogue between *Seev* and *Parvatee*, in which *Seev* teaches her the importance of not setting a foot out of *Benares* for all those who are desirous of *Mooktee*.

ADHYAYE XII.

Continuance of the dialogue. *Seev* tells her, that he, who is in the utter incapacity of going to *Benares* in person, must build a *Deivale* to *Seev* there, or buy waste ground there and build good houses on it for *Brahmens*. The advantages of which, he instances by the tale of *Mehateija*, a merchant, who, by all the tricks of trade, had amassed a considerable fortune at *Benares*. On the death of his wife, he became intimate with a slave-girl, to whom he gave up the care of his house; and she, being of a virtuous mind, persuaded him to go, where he had never before been, to hear a sermon: which had such an effect upon him, that he immediately resolved to become good and charitable; and, accordingly made a dinner for the poor. But not a *Brahmen* in *Kashee* would accept his charity or eat his victuals, not even a dog or cat came to eat his leavings, nor would the very crows, whom he had so often scared away, venture to approach. The second day, he heard another sermon, and prepared more victuals, but the very beggars would not touch them. He was so hurt at this, that, in despair, he told the girl she might dispose of his whole property. On the third day, he heard another sermon, which turned on the virtues of *Kashee*. *Mehateija* was still more struck with this; and, in a fit of penitence,

confessed his sins to the audience, and gave an account of himself and of *Sootteija*, his father. On the morrow, he attended another discourse, which enlightened him still more, and he heard, that “an absentee should prepare a house at *Benares*, with all sorts of furniture, clothing, and provisions, for a twelvemonth, and procure a religious Brahmin to reside therein, whose being there but for one day is of infinite service to the owner of the house; but, if he pass his life there, the advantage is inappreciable. Or, else, such absentee must build a *Deivalee*; or, if he be poor, collect bricks for it, or make a well, or a tank; or, if poor, dig it with his own hands; but, the fruits of building one house for a *Brahmin* are equivalent to the erecting a hundred temples.” Converted by these discourses, *Mehateija* made a tank, and fitted up a house, and sent to look for a proper *Brahmen* for an inhabitant. Such a one he found at the *Deivale* of *Beireishwer*, whose name was *Sētēpā*: but the *Brahmen* utterly refused his consent. *Mehateija*, then, collected a great number of *Brahmens*; and, representing to them his unhappy state and very sincere penitence, they, in a conference with *Sētēpā*, persuaded him to accede to *Mehateija*’s wishes and dwell in his house. It was with much reluctance that he at last assented, and he gave to the *Brahmins* all the wealth that *Mehateija* had put into the house, and also his own savings.

AHDYAYE XII.

Dialogue between *Soot* and *Sounke*, &c. first, of the *Teert,hees*, or sacred bathing-places.

The first is the *Ganges*, which is the source and spring of all *Teert,hees* particularly at the time of *Dhyàn*, when *Suan* of *Shree Meneekermeeke* is to be performed.

The second *Teert*, he is *Penehe Gunga*, called the place of *Shree Vishnu*.

The third, near *Adekeishwer*, is called *Verna Sengem*.

The fourth, near *Shoolctekeshwer*, called *Prejapetee*.

The fifth, the confluence of the *Ganges* and *Jemna*, called *Pryag*. He, who performs *Suan* there, will never see the face of *Yeme Raj*.

The sixth is named in the world *Vasee Sengem*, which ensures *Mooktee*.

There are also various other *Teert,hees* on the banks of the *Ganges*, as there are innumerable *Teert,hees* and *Lings* at *Kashee*; information thereof must be taken from an inhabitant, being a respectable Pundit. The *Suan* of these five *Teert,hees* is obligatory every day, but there are also other *Teert,hees* where *Suan* is only used at set times. But, if men from ignorance frequent any other *Teert,hees* but these, they reap no sort of benefit from them. For, all the *Teert,hees* and *Deivetes*, and *Ayoodhya*, and others the seven *Poorees*, and the mountains, and *Neemkharrène*, and the nine *Ben*, which are well known, all dwell in *Shree Anende Ben*. All these seven *Poorees* above-mentioned have a place at *Kashee*, where also dwells *Heeren-nyegarbha* and the other *Deivetes*.

For instance :

1st. The habitation of *Dwàrekà Pooree*, in *Benares*, is at *Senkhe Odhare*.

2d. And, near it, that of *Kanteepooree*, at the place of *Bendhe Mādho*.

3d. *Mot,hra Pooree* from *Ooterarkè* to *Vernà*.

N.

4th. And, near the *Deivale* of *Someishwer*, on the road of *Vayet*, is the *Pooree* of *Ayoodhya*, near which is a celebrated *Deivale*, where is the *Rameishwer Ling* of *Seda Sheev*, and, besides, *Bhegewen* and *Soogreece*, &c. *Raksheshes*, and apes of great efficacy, have made *Sthapet* there ten thousand *lings*.

5th. On the side of *Asee Sengem*, is the abode of *Maya Pooree*.

6th. And, between *Kreetoaseishwer* and *Berdhe Kàlek*, is the *Aventeeka Pooree*.

In these six *Poorees*, *Bremha*, and other *Deivetes*, after praises to, and permission of, *Shree Kashee*, have shewed themselves.

The seasons of *Jattrà* are as follow.

In the rainy season, is the procession to *Dwarekà Pooree*; and, at the beginning of winter, is the *Jattrà* of *Kantee*; and, in the middle of winter, the procession to *Aventeekà Pooree*. The *Jattrà* to *Mot,hra Pooree* is in *Vésènt*, (the spring); that to *Ayoodhya* on the commencement of the hot season; and the procession to *Màyà Pooree* is in the time of *Hoolee*. These *Poorees* are now at *Benares*; and, at the general dissolution, when water covers the universe, these *Poorees* take refuge in *Kashee*, and are there secure. The praises, therefore, of *Benares* exceed all description. As *Vyshweishwer* is the first of *Deivetes*, and *Parvatee* of *Deivees*, so *Vishnu* is in all *Dhermes*, and *Kashee* above all *Tcert,hees*.

One time, in the *Setye Yoog*, *Bremha*, the *Deivetes*, and *Reeshees*, were conversing about *Afooktee*. *Vishnu* said it resided in these seven *Poorees*. *Bremha* admitted the merits of the six above stated, but only in a secondary degree; so far, as that he, who died at either of them, instead of complete

liberation, obtained only the faculty of being immediately born at *Kashee* and of dying there.

The *Reeshees* next obtain a list of the most efficacious *Lings*, as follows :

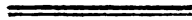
1. *Aveemookteishwer.*
2. *Vyshweishwer.*
3. *Meneekerneekeshwer.*
4. *Veereishwer.*
5. *Kaedareishwer.*
6. *Kretevaseishwer.*
7. *Mehàkàleishwer.*
8. *Chendreishwer.*
9. *Brehmeishwer.*
10. *Treepoojenyeishwer.*
11. *Omkareishwer.*
12. *Geerevaseishwer.*
13. *Dhermeishwer.*

14. *Agneishwer.*

ADHYAYE XIV.

Soot and *Souneke* still. *Soot* relates how *Sweemehoomen*, a *Mooneishwer*, went to *Bremha*, to consult him about the efficacy of *Kashee* to confer forgiveness of sins, observing, that, if *Kashee* have this effect, *Dherm* and *Virtue* are no longer of use. While *Brehma* was lost in the thought how to answer this puzzling question, *Dherme Raj* came up to them, distressed like a fish out of water, and sat down, which much offended *Bremha*, who bid him arise and go to his duty of punishing the bad and rewarding the good. *Dherme Raj* mentions, that he is come on purpose to complain, that, having sent certain of his officers to *Bharet Khend* to apprehend the wicked and bring them to punishment, every soul of them had escaped, and saved themselves by mere utterance of the powerful name of *Kashee*. On this, *Brehma* proposes that they should all three go and represent their difficulties to *Sheev*, and they, accordingly, all went to *Kylàs*. *Bremha*, as spokesman, addressed *Seev* with every token of respect, and subjoined, "at the beginning, you told *Vishnu* and the other *Deivetes* that the four *Veids* contained all that was necessary for salvation exclusively, but now it seems the mere name of *Kashee* is superior to them." *Sheev* answered, that, "at the creation, a beam of the light of *Brehma* became visible; and, from thence, proceeded *Pooroosh* and *Prekretee*, and the twenty-four *Tetwe*, the origin of all creatures. *Mehatetwe* is the type of *Brehm*; and, by the accession of *Màyà*, it is enabled to assume all the varieties of appearances: and, when *Màyà* is separated from it, the name of *Aveemooktee* is given to it. Now, the meaning of *Aveemooktee* is this; that, how closely soever it be united to *Mehatetwe*, yet it has never totally divested itself of its own

Roop; and hence it is that *Vishnu* also prefers to reside there. Now, both *Aveemooktee* and *Anende Ben* are but different names for *Kashee*." *Seer*, therefore, advises these three to pay due respect to *Kashee*; and, accordingly, each of them caused *St,hapët* of a *Ling* there in his own name; and, when their understandings were cleared up, each went to make abode in *Benares*.



ADHYAYE XV.

Soot and *Souneke* again. History of *Deche Jeitù*, a learned *Brahmin* of *Meghdedeish*, whose talents made him exceedingly self-sufficient; and, having one day defeated a *Pundit* in debate, he set no bounds to his arrogance, and departed more and more from the ordinances of the *Veids*. One day, he over-fed himself, caught a fever, and died of it: and, having heaped up a plentiful stock of crimes, he was transplanted from the human race, and became at his next birth a *Rakshes*, whose dwelling was on the branch of a *Myrabolan* tree by the road side, from which he killed *Brahmins*, &c. and devoured them. It chanced that a certain religious *Brahmin* passed that road in his way to *Benares*; and, after the first warm attack from the *Rakshes*, converted him to a penitent by a proper use of the name of *Kashee*. The *Rakshes* then entreated to accompany him on his pilgrimage, but the *Brahmin* for a long time objected to his deformities, as well personal as mental. But, at last, they went together; and the *Brahmin*, in conversation, demanded what crime he had committed in his former life to be so degraded at present. The *Raksha* told him: and, as the Proverb observes, "if two persons travel but seven paces together they become friends," so the offspring of dust consorted with the descendant

of fire, and the man associated with the monster. After a long journey, they crossed the *Soane*, and came within two stages of *Benares*: when the *Brahmin* left him by the side of the *Ganges* and went forward: and, after *Suan* in *Shree Meneekerneekha*, and *Pooja* to *Shree Vyshweishwaer*, filled his cloth with some of the earth of *Kashee* and carried it to the *Rakshes*; with which, having sprinkled him, the dust of *Avee Mooktee* freed him instantly from the danger of hell, and they went together to *Shree Anende Ben*. Where, after a time, the *Rakshēs* died, and was, in the twinkling of an eye, transformed to a *Deivete*; and, after a while, the *Brahmin* also deceased and became *Mookt*.

ADHYAYE XVI

Soot relates what *Vyas* had delivered concerning the rules and ordinances to be observed by an inhabitant of *Benares*, who would derive all the advantages his situation affords, and, in particular, the several places and times for different religious visits and processions. The acquisition of *Mooktee* at *Kashee* was

In the *Setye Yoog*, by *Ghyan*.

In the *Treeta Yoog*, by *Yeg* and *Dān*.

In the *Dwàper Yoog*, by *Pooja* and Charity. And,

In the *Kelee Yoog*, by Charity only.

For which reason, *Kelee Yoog* is called the best of the *Yoogs*.

ADHYAYE XVII.

Souneke, &c. demanded, "as *Kashee* is feminine, and the *Ling* of *Penche-krōshātme* masculine, how the two terms can be convertible to each other?" saying, that they staid at *Memkharen* for information only. *Soot* replies, that, as *Parvatee* was once sitting in the majestic lap of *Seev* in *Keishoo Ben*, she asked him the very same question. *Seev* answered, "*Ling* is the root of *Seev* and *Chelheree* the form of *Shektee*;" or, figuratively, "my *Ling* is the colour of a tender flower that adorns the garden of *Monochromatism*, i. e. union of genders, and brings to the view of my faithful devotees the spring of *****, two genders." The *Veids*, also, testify, that the name of *Kashee* is both masculine and feminine. Some of *Seev's* followers called him *Brehm*, and *Perebrehm*, and *Peremātma*; and most of them call my *Shektee*, (i. e. Power,) *Parvatee*, and *Avidya*, and *Vidyā*, and *Māyā*. But, in fact, this same *Kashee* is my *Shektee*; for, the Roop of the *Ling* of *Ambūshee* is eternal and unchangeable. This *Kashee* is also called *Benares*, (properly, *Verenāsee*, from two brooks there, *Vernē* and *Asee*,) *Roodravas*, and *Anende Ben*: and there is mention also, *Brahmāvas*, and *Vishnu Vas*, and *Aveemooktee*, and *Penchekroshātme Ling*. This must be considered as the type of *Brehm* and *Chytennye Roop*.

One day, *Seev* separated himself from his *Shektee*, and bid it, that it might be especially honoured, assume the figure of a *Deivete*, and be exalted on a *Chitre*, or elevation; and, from that day, *Shree Kashee Deivee* remains on the western side of *Gunga Keishoo* in *Dhyān* to *Vyshveishwer*. *Poojā* to *Kashee Deivee* is on the twelfth of the moon. "The figure of *Kashee*, says *Seev*, is my Roop, and its *Chitre* is the asylum of the world." *Bremha*, and other *Deivetes*, complained to *Vyshwenāthe* that sinners were saved merely by residing in *Kashee*, (an account of this in the

14th *adhyaye*,) and they hoped that he would preserve in equilibrio the two basons of the scale of justice. *Shree Veishweishwer* acknowledges the difference between the *Veids* and *Kashee*, but adds, "what can I do? the hand of fate is upon it." However, to satisfy his *Bhektes*, *Bhegewan* summoned *Kashee* by the titles of *Shektee*, and *Peremàtmà Roop*, and *Brehmroopee Ling*. *Kashee* immediately came, looking pale and yellow for fear. *Shree Vyshweishwer* encouraged her to resume her spirits. *Shree Kashee* said, that, formerly, according to his order, she conferred *Mooktee* both on the good and the bad, but that now obstacles were thrown in her way; for, that, the *Dwàper Yoog* being just ended and the *Kelee Yoog* beginning, men were grown more wicked than before, so that many speak ill of *Vishnu*, *Bremha*, and the *Ling* of *Seev*. In short, they read the *Veids* and understand *Dherm*, but they advise others right and themselves act wrong. How can they expect liberation? and from whence are they to acquire *Mooktee*? *Seev* answered, that he, with the other *Deivetes*, had settled a means both for preserving her rights and for securing the doctrines of the *Veids* and *Shastres*, as follows. He, who, having sinned in any former lives, shall die any where but at *Kashee*, and, in a future life, shall take up his abode at *Kashee* and die there, to him the wild colt of *Mooktee* shall become tame, and the phoenix of salvation shall be caught in his snare. He, who, conscious of and partaking the *Mehatmye* and benefits of *Shree Kashee*, shall blacken the book of his life with crimes, although, after death, he shall endure the merited tortures of *Bheirewe*, yet, after them, the fruits of a residence at *Kashee* shall be his liberation. Thus shall your privileges be safe and yet the wicked not be unpunished. The *Reeshees* here objected to *Soot*, that, hitherto, they had been taught *Keelee Yoog* could not set his foot in *Kashee*, but now they are to understand, that, even in *Kashee* itself he can impede sinners in their progress to *Mooktee*. *Soot* answers, that *Kelee Yoog*, as the *Shastres* truly say, cannot, under any proper distinct form, enter *Kashee*; but he may come in at the hundred doors of men's crimes in proportion to the fruits of their sins. For, though Pundits

conceive good works to be appropriate to the *Setye Yoog* and evil to the *Kelee Yoog*, how much soever these four *Yoogs*, and *Kal*, and *Yeme Raj*, and his officers, come to *Kashee* to enjoy the *Dereshen* of *Shree Vyshweisher*; yet, being there, they have no power to molest the inhabitants of *Kashee*, but each *Deivete*, having made *St,hàpet* a *Ling* in his own name, is employed in worshipping it: and, if men faithfully worship those same *Lings*, they acquire *Mooktee*. And thus it is that the *Ling* of *Kal*, *Ka-leishwer* adjoining to *Chendreishwer*, was made *St,hàpet* (i. e. was founded) by *Kelee Yoog*. For, in *Kashee*, *Kal Bheirewe* only is the terror of sinners, the same as, in other places, the claws of *Kelee Yoog*; and *Bheirewe* is instructed by *Seev* to pay no attention to a sinner's residence at *Kashee*, nor admit it as a merit.

ADHYAYE XVIII.

Discourse continued between *Seev* and *Kashee*. She asks, "Who is that vile being, on whose breast the goodness of *Seev* makes no impression?" He answered, "He, who renouncing his *Dherm* is absorbed in the cares and sins of the world, and disobeys the *Veids*, is an enemy to me and all the *Deivetes*, and his company must be shunned by all."

Seev reminds *Kashee* of *Kānkelè*, a prostitute, with whom, in her repentant state, she once had a long conference; and, on *Kashee's* professing to have forgotten it, he repeats the whole.

Veer Sein, Raja of the City *Veiderecke*, had demanded of his *Reeshees* and *Pundits* an account of the seven *Poorees*; and they had agreed, that, for every drop of *Vishnu's* bounty in the six other *Poorees*, it rains a shower

in *Kashee*; and that a man by living in *Kashee* became *Cheterbhooje Roop*, and was united to *Vishnu*. The *Rajà* and his suite were greatly moved by the discourse, and even *Kamkela*, a beautiful prostitute of the city, on hearing the *Mehatmye* of *Kashee*, reflected with the utmost sorrow on her crimes; that, having received a human body, she had polluted it with so much wickedness, and had cut the thread of *Mooktee* with the scissars of Dissipation. Yet, in this forlorn state of criminality, she was still desirous to reach *Kashee*, and visit *Seev* and *Vishnu*, and repented of the wealth she had acquired by prostitution; but, determined on the pilgrimage, and demanding of the Brahmins a lucky moment for commencing her journey, gave away her property in alms, and after a time reached the object of her desire, and performed *Suan* in *Shree Meneckerneeka*. There she cut off all her own hair, and abstained from all food but milk, and took up her abode near *Bendemādhoo*. As she was very constant in her devotions to *Bhegwan*, by the banks of the *Ganges*, — “Thou too, O *Kashee*! (says *Seev*,) didst take compassion on her, and appear to her one day in the guise of a Brahmin's daughter, calling thyself *Seresa*.” And a long conversation ensued, in which, at last, *Kashee* discovered herself, in perfect beauty, of the age of sixteen years, and told her she was *Kashee*, the type of *Brèhm*,* and that *Bhegwan* was so satisfied with her *Poojas* and sincerity, that he would personally appear to her himself the next day: and then *Shree Kashee* vanished, and *Kamkela* in extacy prayed to her. The next day, on the appointed hour, *Kamkela*, sitting in the mode called *Pedem Asen*, employed herself in *Dhyàn* to *Sheev*, when on a sudden the miraculous appearance presented herself to her wondering sight. The story instantly got abroad, and men far and near became soon acquainted with this beatific vision granted to *Kamkela*, and it contributed exceedingly to add to the fame and praise of *Kashee*; and in fact the number of *Devetes*, who reside at *Kashee*, exceeds those in *Sheeve lok*, in *Vishnu lok*, and in *Setye lok*: nor can *Mooktee* be obtained without its intermediation.

* *Kashee* and *Brehme* signify the same.

ADHYAYE XIX.

Soot and *Souneke* in discourse. *Soot* relates, that *Rajà Veere Scin*, also, on hearing the *Mehatmye* of *Kashee*, left his throne to his son, and determined to make the pilgrimage himself; and, after undergoing all the hardships of the journey, at length arrived there and took up his abode nigh to *Adekeishoo*. Each morning, before sun-rise, he performed *Suan* in the *Ganges*, and also, according to the rules of the *Veids*, *Suan* in *Meneeker-meeka*, &c. and was extremely charitable to the poor. Having heard part of *Kamkela's* story, of her reformation, and acceptance with *Seeo*, he took an opportunity to see her; and there ensued between them a long conversation, by which he was greatly edified. She informed him there was no difference of cast, sect, or station, that had any preference with *Bhegewan*; for, as the rays of the sun strike equally upon all, and are imperceptible only to the blind, so is it with the mercies of God, which descend upon all but the wicked. In elucidation of her doctrine, she told him the following story. A number of robbers dwelt in a cave, in the mountain *Bindhyachel*, from whence they used to sally and rob on the road-side. *Roodrakshe*, their chief, one day met a company of *Brahmins* going to *Benares*, and was proceeding to plunder, and threatened to murder them; but the *Brahmins* petitioned hard for their lives, and gave up all they had even to their clothes. Their earnest entreaties for life struck the thief, who asked of what use it could be to them to live without any means of support. Their conversation made an impression on him, so that at last he demanded of them what he should do to be saved? They answered, that there were ten requisites for acquiring *Mooktee*.

1. To associate with the good.

2. To forsake sin.
3. To conform to nature, (or perhaps to hold in the natural propensities).
4. To conceive all existences to be of the essence of *Bhegewan*.
5. To be daily increasing in attachment to *Bhegewan*.
6. To remain in perfect tranquillity of mind.
7. To listen attentively to the *Shastres*.
8. To develop their meaning and conform thereto.
9. To seek after and know *Shree Bhegewan*.
10. To eat and drink in strict obedience to the *Shasters* and *Poorans*.

The thief now began to conceive his situation as too bad even for repentance, and wished to know where might be found a physician for his state of mind. They told him, at *Kashee*. He, therefore, earnestly entreated them to take him in their party; and, when they found him stedfast and truly penitent, they demanded, whence he had acquired so much *Gyàn*? He answered, that the little remainder of the merits of his former lives had procured him the advantage of their company. He accordingly went with them to *Kashee*, and in due time became *Mookt*.

The Rajà then demands more of the particulars of his conversion, &c. and *Kamkela*, in the course of the history, informs him that *Vishnu* and *Seev* are one and the same; that *Seev* must be thought a devotee of *Vishnu's*, and *Vishnu* a devotee of *Seev's*; and that in fact they are one soul, occupy-

ing two bodies. *Rajà Veere Sein* had his faith so confirmed by this conversation, that he continued till his death in a state of penitence, and at his death was released for ever.

ADHYAYE XX.

Soot next enters, with *Souneke* and the *Reeshees*, upon the due and necessary qualifications of a complete tutor, of his functions and employment, and of the different sorts of those who are perfectly disinterested. Of the latter he admits two distinctions: the first, of those whose doctrine (like that of *Yagevelkye*) is practical, and comprehends the acquisition of *Dherm* and observance of all the moral duties; the second is spiritual and metaphysical, (like that of *Detàteree*,) which considers all the concerns of the world as indifferent or useless. This he illustrates by an account of *Rajà Jeneke*, of the City *Met,hela*, who was very desirous to find a *Brahmen* to teach him pure *Gyàn*; and for that purpose assembled all his *Brahmens* and *Pundits*, and offered one thousand milch-cows, with embroidered trappings and gold and silver vessels in proportion, to him who should most efficaciously instruct him in *Gyàn*. *Yagevelkye* got up in the assembly; and, after praising the *Rajà's* thirst of knowledge as well as generosity, advised him to distribute the cows among the *Brahmens*, and he himself would be his teacher. On the *Rajà's* acceptance of the proposition, *Yagevelkye* opened to him the whole system of the *Veids*, and separated his *Jiv-atma* from the *Perem-atma*.

When *Soot* had finished the account of *Yagevelkye's* instructions, *Souneke*, &c. desired to be equally informed of *Detàtree's* principles; with which *Soot* complied as follows. *Detàtree* was one of the *Gurushmé* of *Vishnu*,

and an assemblage of all the three *Goons*; and, during the period of the *Kelee Yoog* in great splendour; he sometimes was altogether hidden from the eyes of men, and sometimes shone upon them under different appearances. He passed most of his time in traversing *Bindhyàchel* and other mountains; and one time he came to the banks of the River *Nermeda*, and taught his *Gyàn* equally to all the four casts. Saying, “*Bhegewan* is One, and is *Keleyan* Roop and *Setwe* Roop, and exempt from *Màya*, and in perpetual bliss; void of all the accidents of existence, and without beginning, middle, or end, and on whom disease or waste makes no impression; and is the type of *Brehm*, and is *Atma*, i. e. *the soul of the world*; and is pure and above all, and hath no likeness, and from the sight of him *Mayà* becomes enlightened.”

“What,” said he, “is *Kashee*, that men should delight to dwell there? and what is *Sàdhèn*, that all should fix their hearts upon it? There is in fact neither disciple nor master, neither science nor understanding: whatever is, is He. Therefore forsake all things and listen to me, who teach you *Gyàn*, and attend to my voice, who give you the real meaning of the *Veids*, and that is this:

“Whatever is beholden is the essence of the One incomparable, and to fix attention upon *Suàn* or any other religious ceremonies and duties, and to perform *Achar*, &c. is nugatory. He, who hath in his hand the science of a *Siddha*, what occasion hath he for a tutor or a *Shastre*? and, where the sun is, what want can there be of a lamp? Men should therefore forego all affairs altogether, and hold fast, by the hand of Hope, on the skirts of the favour of *Bhegewan*; and, shaking from their clothes the dust of all business, open their mouths in *Smerene* to Providence.”

Soot observes, that, when this doctrine of *Detatree's* got abroad, men, conceiving *Atma* to be above all, and the only thing of importance, turned away their faces from *Dherm*, and considered *that* and the *Shastres* to be

useless, and broke off all attachment to their tutors, the *Veids*, and *Dhyàn*, and commenced followers of *Detatree*; saying, "All that is, *is the One*:" and, raising different superstructures on this foundation, one man would say, "If you pay any regard to estate and wealth, to wife or children, how can you acquire knowledge of *Bhegewan*?" Another would observe, "Eating and propagating argue obedience to matter; slight them, therefore, and fix your thoughts wholly upon *Atma*." Thus, by these metaphysical subtleties, were men led astray from the lessons of the *Byràgee* and true philosopher, and esteemed forgetfulness, ignorance, and indifference, as their choicest possessions.

Souneke seemed to conceive that *Detatree's* doctrine was not, in fact, so false as it was mistaken by fools or misconstrued by the bad. *Soot*, not altogether denying the fact, observes that this system should never be taught, but to those who have previously acquired all the practical virtues: and he himself strongly recommends *Poojà* to *Seev* and *Parvatee*, and all the other ceremonials of religious worship; and, in praise of *Parvatee*, observes, that the *Deivée*, whose husband is *Seev*, whose son *Goneish*, and whose subject *Dendepanee*, must have a power equal to all the wishes of her votaries.

ADHYAYE XXI.

A short account of the churning of the ocean, from the *Chowdè-reten*: among which was *Dhenwenteree*, holding in his hand the cup of *Amreete*; and which the *Osoors* immediately seized, hoping it was filled with wine. *Vishnu*, foreseeing innumerable evils if the *Osoors* should acquire immortality, transformed himself into *Moheenée* Roop; and, taking the cup from them, gave it to *Deivetes* and substituted wine to the *Osoors* in exchange.

But *Rahoo*, who was more cunning than the rest, seated himself among the *Deivetes*; and, just as he had put the cup to his mouth, for his share, *Soorye* and *Chendremam* discovered him, and informed *Vishnu*, who, summoning his *Soodershen Chekre* to keep due distinction between the rank and rights of *Deivetes* and *Dityes*, ordered it to cut off *Rahoo's* head. But the contact of the *Amreete* preserved the head from utter extinction, or death; and, as *Bhegewan's* attribute is Mercy, he ordained that *Rahoo's* head should be on a level with the nine spheres. *Rahoo* therefore was enrolled among them, and persisted a very long time in this path.

Once, at a great feast of the *Dityes*, they sent for *Rahoo* as one of their number. He came indeed; but, having tasted a drop of the *Amreete*, all their entreaties and reproaches were equally incapable of persuading him to indulge any more with wine. In the same manner as *Rahoo* persisted in his attachment to his faith, so every man, from his birth to his death, should be constant in performing *Suan* in the *Ganges*. For, it must be remembered that the source of the *Ganges*, in its flowing down from Paradise, is for the liberation of man; and that *Bhagee-ret,he*, having propitiated *Seev*, obtained by this river the *Mooktee* of his ancestors: and *Gunga*, having received the command of *Seev* and kissed the feet of *Vishnu*, throwing on her neck a white and splendid zinnar, from the ***** of *Seev's* forehead, turned herself towards the surface of the earth, in company with *Bhagee-ret,he*, and thus bestowed *Mooktee* on men. When *Gunga* approached near to *Kashee*, she said to *Bhagcreet,he*, "As I come by the way of *Kashee*, thither will I direct the reins of comfort." And accordingly she embodied herself there in a particular form of person, and made *St,hapet* a *Ling* in her own name; and with *Well Baweree*, tank, and worship, addressed all the several *Lings*, and performed *Poojâ* there to *Vyshweisher* and *Parcetee*: and this residence, that she took up at *Kashee*, was in consequence of a former stipulation she had made to that effect with *Soorye*, for the purpose of the *Mooktee* of *Bhagee-ret,he's* ancestors.

Souneke demanded a more particular account of *Gunga*, and *Soot* answered, that in the kingdom of *Pàndepoone* was a religious Raja, named *Keeret*, who, hearing of *Gunga's* merits, made a *Preteemà* to her honour, which he every day worshipped, and would undertake no business without the water of *Gunga*. Moved with his piety, *Gunga* one day appeared to him, and bid him name his wishes and be gratified. He desired to see her night and morning; but, she replied, that the favour of beholding the *Deivetes* depended on the grace of God; but that, if he could pass over to her ordinary residence, he might, perhaps, obtain his desire. "How," said he, "can I find thy particular abode, when the whole *Brehmande* subsists, but in thy Essence?" She answered, "that *Kashee* was her beloved spot, and the abode of all the *Deivetes*. There dwell *Vishnu*, and *Seer*, and *Soorye*; &c. for the purpose of facilitating *Dherm*; do thou, therefore, bestow thy throne on thy son and go thyself to *Kashee*." Having said this, she vanished.

For a time, the Raja was left in suspense, but, at last, obeyed the command, and in time performed *Dhyàn* to *Goneish*, *Smerene* to *Kashee* and *Gunga*, *Suàn* in *Meeneekerneeka*, and had a sight of *Vyshweishwer*.

One day, *Gunga* assumed a human form, and again appeared to the Raja, and bid him name his wishes. He answered, "that to have seen the source of *Mooktee* was enough." She replied, "thy *Mooktee* depends neither upon me nor yet upon thy own efforts, but must be attributed to the sight and favour of *Shree Kashee*." Said the Raja, "if *Kashee* be such a place, that even Thou art fond to praise it with *Smerene*, and if it alone confers *Mooktee* on all creatures, give me some account of its *Mchatemye*. Why did it acquire this preference? and whence? and what is its length and breadth?" *Gunga* answered, "its fame is derived from its being the abode of *Vyshweishwer*, and *Mooktee* comes by His presence, and is obtained in *Suàn* by those who practice *Dherm*. In fact, its beginning and end are

quite unlimited; but, visibly, its length and breadth are the twenty-five cose."

The praises of *Benares* surpass all expression; nor can the *Deivetes*, who discover more or less the essence of *Brehm*, reach to the high quality of *Kashee*.

The Raja then asks, " why is it of such importance to forsake all friends? and all ties of blood? and of what use are so many renunciations?" She replies, " that, to the truly devout, the Tutor is all in all:— such a Tutor as is learned in the *Veids* and firmly attached to *Bhegewan*." After this, *Gunga* vanished, and the Raja, in due course, obtained a sight of all the *Deivetes* of *Kashee*.

ADHYAYE XXII.

Having been so lavish in his account of *Kashee*, *Soot* next proceeds to state the many dangers attendant upon too much attachment to wealth and the concerns of the world, and then gives a description of *Yemepooree*, and of *Yem's* mode of trial and punishment of sinners, and a particular account of *Dherm*, which, he says, is like a Mirror, in which a man beholds both good and evil according to his actions. Though the dangers of possessing wealth are very great, yet it is not quite impossible for the good man to turn gold to a virtuous use; but, in general, it is the source of all evil, and the dwelling of *Kelee Yoog* himself is a Gold mine.

ADHYAYE XXIII.

Soot relates a conference between Raja *Jeneke* and a certain dervise, (who is not here named, but must be *Yagevelkye*, of whom mention is made in the 20th adhyaye). The Raja had received different accounts of religious duties and merits from each of the *Reeshees* whom he consulted: one praised *Ghyàn* and *Dherma*; another, Charity and *Pooja*. Some commended *Yeg* and *Byragye*; others argued for reading the *Veids* and for submission to the Tutor. In this perplexed state, the Raja met with a certain dervise, who taught how a man might acquire *Mooktee* even in one stage of existence, and related a conversation which *Seev* and *Vishnu* once had upon the same subject. The principal thing recommended is a residence at *Kashee*, added to the other requisites of good life and conduct. Thus, to a Brahmin, it is imputed for a grievous crime to accept great charities, (perhaps, turning the back on charitable foundations,) to eat victuals from the house of a *Soodre*, and to quit *Achàr* and *Dherme*. It is a crime in a *Kshetree* to oppress the *Ryots* and to exert himself secretly in bad actions. A *Visye* is to be condemned for cheating, for detraction, and for arrogance; and a *Soodre* for reading the *Veids*, and in drinking wine, or eating flesh, or refusing obedience to the other three Casts, and in getting wealth by cheating.

ADHYAYE XXIV.

Conversation between *Vishnu* and *Seev* continued. *Kam* and *Krodhe* utterly condemned in a Resident of *Kashee*, illustrated by the story of a learned *Brahmen*, named *Senase*, living at *Kashee*, who had three sons,

and each of them three also, making twelve descendants. The sons were also vicious, particularly *Sentee*, the eldest, who, to the blackest crimes, added the deepest hypocrisy, and had applied himself closely to astrology, and was a very handsome man, and all the women were in love with him at first sight. One day he got into Raja *Soobahoo's* palace, and, by his skill in astrology and chiromancy, so ingratiated himself with the servants, that, at length, by little and little, he got as far as the *Ranny's* apartment; and, immediately falling in love with her, had immediately proceeded to the gratification of his passion, when the Raja unexpectedly passed by and saw him, and, on the instant, ordered his executioners to seize him and beat him till his limbs were all broken. The attendants and crowd that gathered about were all eager to punish him, and all had different complaints to make against him. One complained of the seduction of his daughter; another, that he had been cheated out of his money; a third, that he "had cracked the glass of his wife's chastity with the stone of adultery;" and infinite charges were brought against him: so that the Raja at last sent for the father, and, sparing his life merely on account of his own personal merit, banished him and all his family from the city. The *Brahmin* with eagerness besought his pardon and permission for himself to reside still at *Kashee*; and, after much difficulty, obtained it, by renouncing his wife and children, and giving up to his brother a portion of his fortune, and distributing the rest among his friends and the poor; and gave himself wholly up to bathing in the *Teert,hees*, and paying *Pooja* to the *Lings* of *Benares*; and, by getting rid of the burthen of wealth and by the merit of residing at *Kashee*, ensured himself *Mooktee*. After this conference with the *Dervish*, Raja *Jeneke* arrived at the degree of *Pereme Gyàn*.

ADIIYAYE XXV.

The dangers of self-sufficiency and attachment to wealth exemplified by the following tale.

In the *Setye Yoog* lived *Heerennye Gārbhā*, a learned and pious *Brahmen*, who, at length, grew vain of his talents, and, conceiving himself to be the type of *Brehme*, arrived at the pitch of Egotism. His friend, *Dhermenedme*, expostulated with him on his neglect of religious duties, but the other told him, that, in consequence of his pieties and charities, he was become united to the essence of *Brēhm*, and there was no distinction between himself and *Bhegewan*. After much altercation, they quarrelled, and *Heerennye Garbhe* went on in the notion that he was united to *Pere-matma*, and, therefore, superior to Hell or Paradise; and, forsaking all his piety, thought of nothing so much as amassing money by traffic, and became a prodigy of avarice and hypocrisy. And his crimes increasing every day, he came at last to cohabit with strange woman and associate with all sorts of miscreants. One day, however, the vengeance of God overtook him as he was taking his pleasure with a strange woman. He died suddenly, and suffered the tortures, *Bheirewe*, for thirty-three thousand years; after which, by the particular favour of *Seev*, he was released, and became *Mookt*; for which purpose, *Kal Bheirewe* delivered him up to *Dendepānee* to be blessed with *Suān* in *Meneekerneekha*. And, after a lecture from *Seev* on the advantages he had acquired by his former residence at *Kashee*, *Dendepānee* gave him the body of a *Deivete*; and, upon *Sheev's* whispering the *Tārēk-mentre* in his ear, he obtained *Mooktee*.

Next, with respect to religious charities performed by a Resident in *Kashee*, they exceed in merit all description, and the merits derived from them are in proportion to the time of performance. Thus one day and

night thus passes for twice as much; the full and new moons, for ten times as much; the moon's eclipse for a hundred times, and the sun's for a thousand times, as much: but, if the whole life be passed there, it is a full release from former crimes. To exemplify the advantages of living virtuously at *Kashee*, and contrast it with the fatal danger of dying in debt, is related in the story of *Seeta Shikhe*, a grocer of substance, who had two sons, *Kelyan* and *Dheneperee*, between whom he divided his whole property. Each quickly exhausted all he had, but in a different manner. *Kelyan* expended his portion upon charities and religious purposes. *Dheneperee* dissipated his share in all vicious extravagancies. Both were reduced to the necessity of subsisting upon what they could borrow, and both died in debt. *Kelyan*, who had ever lived piously, became *Mookt* the moment he left his body empty; and *Dheneperee* endured a severe expiation of his crimes under *Kal Bheirewe*; after which, by the merits of residing at *Kashee*, he also acquired *Mooktee*. And the difference between their fate, while their involved state of fortune was equal, arose from this, that, when a man truly virtuous dies at *Benares* in debt, *Bhegewàn*, out of compassion, takes the debt upon himself; and, whispering in his ear in the moment of death the *Tàrek-mentre*, he becomes *Mookt*, but the sinner must suffer out the debts under *Bheirewe*.

ADHYAYE XXVI.

Jekne Shermà, a Brahmen, relates to his son, *Vishnu Shermà*, the bad effects of detraction, lying, deceit, and other crimes. A list is given of the eighteen *Poorans* and eighteen *Oope Poorans*, and the whole concludes with another panegyric on *Benares*.

EXTRACT.

The following list of the titles of the *Poorans* and *Oope Poorans* is taken from the last chapter of the *Brehme Vivertte Pooran*, in *Persian*.

POORANS.

Brehme. Brehme Vivertte. Bhagwet. Parahe. Bhookhe. Vishnu. Sheive. Linge. Naree. Skende. Pedme. Garoor. Bawen. Agnee. Markendee. Koorme. Vayoo. Metsye.

OOPE POORANS.

Veseeshte. Bhargoo. Sanepe. Kapeelee. Manoon. Sawwere. Nersinghe. Kalee. Meereechee. Senetkoomar. Shaweker. Sheive Dherme. Meheishe. Paraser. Doorcase. Brehmande. Naredee. Varoone.

LIST OF CHAPTERS.

	<i>Page</i>
Preface and Adhyaye I.	72
. II.	74
. III.	75
. IV.	76
. V.	77
. VI.	79
. VII.	79
. VIII.	80
. IX.	81
. X.	82
. XI.	83
. XII.	83
. XIII.	84
. XIV.	88
. XV.	89
. XVI.	90
. XVII.	91
. XVIII.	93
. XIX.	95
. XX.	97
. XXI.	99
. XXII.	102
. XXIII.	103
. XXIV.	103
. XXV.	105
. XXVI.	106
Concluding Extract	107

III.

POORAN
ARTHE PREKASH SHASTRE,
BY
RADHACANTE SERMEN PENDEET:
AND
A J A W E L E E.

ARTHE PREKASH SASTRE.

CHAP. I. — *Computations of Time.*

CHAP. II. — Brehme Perveen, i.e. *Knowledge of Brehm.*

CHAP. III.— *Account of the different Shasters.*

CHAP. IV.— *Explanation of the different Casts.*

CHAP. V. — *Cosmogong, &c.*

CHAP. VI.— *Of the antient Rajas.*

CHAPTER I.

*Computations of Time.**

BE it known, to your enlightened understanding, that, according to the principles of the *Sàstres*, in 18 *Pelek* is one *Kàs,hù*; in 30 *Kàshàs*, one *Kèlà*; in 30 *Kelas*, one *Kèhèn*; in 12 *Kehen*, one *Mhoorèt*; in 30 *Mhoorets*, one day and night; (natural day) in 15 days, one *Pekshe*. *Pèkshè* is of two

* 1 Vilek is 53''' $\frac{6}{900}$

1 Kasha is 16'''

1 Kela is 8'' seconds.

1 Kehen is 4 minutes.

1 Mhooret is 48 minutes.

Reckoning 24 hours for a day,

sorts; the one, *Sóokle Pekshe*; the other, *Křishně Pekshe*; and of these two *Pekshes* consists one Month. A month is of three sorts. The first, *Soōryě-māngs*; the second, *Sāvēnmāngs*; the third, *Chěndrěmāngs*. Whatever number of days *Soorye*, i. e. the Sun, occupies in passing through one *Ràs*, or Sign, that is called a *Soōryěmāngs*. The *Ras*, or Signs, are twelve, and these are their names: *Maeshe*, *Brěshū*, *Měthoōn*, *Kěrkět*, *Singhě*, *Koōnyā*, *Tòlà*, *Vrěsyěk*, *Dhěně*, *Měkēr*, *Koómbhe*, *Mēēn*. *Saven Mangs* is of two sorts, the one *Soorye saven*, the other *Chendre saven*. The *Soorye saven mangs* is reckoned as follows. Beginning from the rising of *Soōryě*, and ending with the rising of *Soōryě* the next day, makes one *Soorye saven* day: of thirty such days is composed a *Soōryě sāvēn* month. That is called a *Chěndrě sāvēn* month, which relates to *Chěndrěman*, i. e. the moon, which hath sixteen *Kelas*, i. e. sixteen aliquot parts, each of which *Kelas* is one *Tět, hēe*. These are the names of the sixteen *Tet, hees*: *Prěteepěd*, *Dwěētěyà*, *Trěctěyà*, *Chětōort, hēe*, *Pěņchēmēe*, *Shěstēe*, *Sěptēmēe*, *Ahstēmēe*, *Nówēmēe*, *Děsmēe*, *Ekādēsēe*, *Dowādēsēe*, *Trōdēsee*, *Chětěrdēsee*, *Pōorēnemāngsēe*, and *Amàwàshyà*.* One *Tět, hēe* is one *Chěndrě sāvēn* day, and of thirty such days is formed one *Chendre sāvēn māngs*. *Chendremangs* is of two sorts; the one, *Mōokhě Chěndrě*; the other, *Kōoně Chěndre*. Beginning from *Prěteeped* of the *Shúkle pěkshě*, and ending with *Amàwàshyà*, which comprises thirty *Tět, hēes*, is called *Mōokhě chěndrě māngs*; and beginning from *Prěteeped* of the *Křishně pěkshě* and ending with *Pōorēnemāngsēe*, these thirty days are called *Gōone chěndrě māngs*. Beginning with *Prěteepěd*, i. e. the first day of the *Pěkshě*, and ending with *Pōorēnemāngsēe*, in which *Chěndrěman* is increasing, is the *Súklě Pěkshě*; and beginning from *Prěteeped* and ending with *Amàwàshyà*, in which *Chendremān* is waning, is fixed for the *Křishně pěkshě*. These two *pěkshes* are one month, and twelve months are one human year. Two of those months

* Repeat the fourteen numerals, and insert *Amasavhya* instead of *Poorēnamanglee*. *Amasavhya* a day of the new moon, *Poorēnamanglee* of the full moon.

constitute one *Reċtoo*, three *Reetoos* one *Ayĕn*, and two *Ayens* make the aforesaid year. From the day when *Soorye*, advancing towards the quarter of *Dĕk,shĕn*, i. e. the south, rises thus for six months, that space of time is called *Dĕkshen Ayĕn*: from the day that *Soorye*, advancing towards the quarter of *Oōtĕre*, i. e. the north, rises thus for six months, that space of time is called *Oōtĕr Ayĕn*. These are the names of the aforesaid *Reetoos*:

(1.)—* *Seĕsar Reċtoo*, comprising the months *Aghen* and *Pōusye*. (Scorpio, Sagittarius.)

(2.)—† *Heemant Reċtoo*, comprising the months *Maghe* and *Phalgoon*. (Capricornus, Aquarius.)

(3.)—‡ *Vĕsĕnt Rĕċtōo*, comprises the months *Jeyt* and *Vysak*. (Pisces, Aries.)

(4.)—¶ *Greeshme Reċtōo*, comprising the months *Cheynt* and *Asār*. (Taurus, Gemini.)

(5.)—§ *Vĕrsā Rĕċtōo*, comprising the months *Srāvĕn* and *Bhādrōn*. (Cancer, Leo.)

(6.)—¶¶ *Seret Reċtōo*, comprising the months *Osen* and *Karteek*. (Virgo and Libra.)

One human year, such as hath been above described, is appointed for one natural day of the *Dĕivĕtĕs*. Of twelve thousand *Dĕivĕtas* years are

* Seesar, — dewy.
† Heemant, — cold.
‡ Vasant, — spring.

¶ Greeshma, — hot,
§ Varsa, — rain.
¶¶ Sarat, — dry.

composed the four *Yōogs*: the first, *Sētē Yōog*; the second, *Treeta Yōog*; the third, *Dwaper Yōog*; the fourth, *Kelee Yōog*. Forty-three lacs and twenty thousand years of *Mertye lok* are the time of twelve thousand *Dēivētēs* years. The duration of the *Setee Yōog* is 172800 common years: the duration of the *Treeta Yōog* is 129600 years: the duration of the *Dwaper Yōog* is 86400 years: the duration of the *Kelee Yōog* is 43200 years. Two thousand of the four *Yōogs* are one natural day of *Brehma*, one thousand and four *Yōogs* forming his night. In this same day and night of *Brehma*, eight *pood* and sixty-four *crores*, i. e. 8,640,000,000 of common years elapse.

(The way of understanding numeration from one to ten, and from ten to a *Bērūrdhē*, beyond which numeration does not extend, is arithmetically thus: 10, 9, 8, 7, 6, 5, 4, 3, 2, 1. If a *Zero* be placed to the right hand of the arithmetical sign, for one, it becomes ten; if two *zeros*, a hundred; if three *zeros*, a thousand; if four *zeros*, an *ayēt*; if five *zeros*, a *lak*; if six *zeros*, a *Prējēt*; if seven *zeros*, a *koot*, i. e. a *crore*; if eight *zeros*, an *arpoūd*; if nine *zeros*, a *prēpōd*, or an *ayēj*; if ten *zeros*, a *kheréb*; if eleven *zeros*, a *Nekhere*; if twelve *zeros*, a *Sēnkhēb*, or *Pedme*; if thirteen *zeros*, a *pood*, or *mahapedme*; if fourteen *zeros*, a *māhāpōod*, or *Sēnkhē*; if fifteen *zeros*, a *Sākēr*, or *jēldē*; if sixteen *zeros*, an *Oontē*; if seventeen *zeros*, a *Medhe*; if eighteen *zeros*, a *Pērūrdhē*.)

The system is as follows: At the commencement of *Brehma's* day is the production of the world, &c. and the arrangements and establishments thereof last till his evening. When *Brehma's* night comes on, a *Prēlēyē*, i. e. a general dissolution takes place in the *Brēhmūndhē*, and *Swērg lōk*, and *Mertyē lōk*, and *Pātāl lok*, i. e. the upper, and the intermediate, and the lower, worlds are all destroyed. In one natural day of *Bremha* are appointed two Kelps of the *Mertyē lōk*, and in one of *Brēhmā's* days are fourteen *Mēnwēntērs*. The number of years comprised

under one *Menoo raj*, is called a *Mēnwēntēr*; and these are the names of the fourteen *Menwenter*'s. 1. *Sōmbhēt*, or *Sweyembhoo*. 2. *Sūrōchēn*, or *Sua-roches*. 3. *Oūtēm*. 4. *Tāmēsh*, or *Tames*. 5. *Rēmuēt*, or *Reivit*. 6. *Chākhēs*. 7. *Sēbhēt*, or *Veveshte*, the *Menwenter* which is now passing. 8. *Soorye Sāmbretēē*, or *Soorye Savrēnēē*. 9. *Dēkhē Sāmbretēē*. 10. *Brēhmē Sāmbretēē*. 11. *Dhērmē Sāmbretēē*. 12. *Rōōdrē Sāmbretēē*. 13. *Dēvē Sāmbretēē*. 14. *Eēndrē Sāmbretēē*. To each *Menwenter* their is a peculiar *Eēndre*, and a peculiar *Menoo*, and the descendants of the said *Menoo* are *Rajas* of the face of the earth, and peculiar *Devetas*, and one *Avētār* of *Bhēgēwān*, and seven *Reeshees* are produced.

Account of the First Menwenter.

From a person named *Sōmbhēt*, (or *Sweyembhoo*,) son of *Brehma*, proceeded two sons; the first *Preyevrete*, the second *Outānehate*: *Yeme*, and the *Deivetes*, and *Meereechee*, &c. the seven *Reeshes*, and the *Avēār* of *Bhēgēwān*, was named *Yeg*: in that *Menwenter Bhēgewan* himself became *Eēndrē*.

Of the Second Menwenter.

In the second *Menwenter*, a person, called *Sarochen*, was the *Menoo*, son of *Agūn*, and *Dōmēt*, and *Shōōsein*, and *Rojēs*, *Senet*, &c. Sons proceeded from him: *Rōchēn* was the *Eēndre*; *Toōsta*, &c. were the *Dēvētās*;

and *Ourches*, *Měnhě*, &c. the seven *Reeshes*; and *Leethoo* was the name of the *Avetar* of *Bhēgṭwān*.

Of the Third Menwenter.

In the third *Mēnwēntēr*, *Outēm* was *Mēnoo*, and *Been*, and *Senjey*, and *Yēg Hōtēr*, &c. Sons proceeded from him. *Bērēed*, &c. were the seven *Reeshees*; and *Meteb*, and *Mēd Sēro*, and *Hēdēr*, &c. were the *Dēvētās*, and *Seēve Jēt* was the name of *Eendre*, and *Seit Sēen* was the name of the *Avetar* of *Bhegewan*.

Of the Fourth Menwenter.

In the fourth *Menwenter*, *Tāmēsh* was the *Menoo*, *Pooroosh Gyance*, and *Berkeet*, &c. Sons proceeded from him. *Sēnēk*, *Hērēe*, *Bhērē*, &c. were the *Devetas*; *Nēr Singhē* was the name of *Eēndrē*. *Choōtrc Dhām*, &c. were the seven *Reeshees*, and *Pērēe* was the name of the *Avetar* of *Bhegewan*.

Of the Fifth Menwenter.

In the fifth *Menwenter*, *Rēmēet* was the *Mēnōō*; *Arjēn* and *Bētēe* *Bhēndhē*, &c. Sons proceeded from him; *Bhoote Ree*, &c. were the *Devetas*; *Beebhoo* was the name of the *Eendre*. *Hērēn Rōōmān*, and *Bēndē Serā*, &c. were the seven *Reeshes*; and *Mēēkēt, hē* was the name of the *Avetar* of *Bhegewan*.

Of the Sixth Menwenter.

In the sixth *Menwenter*, *Chākhēsh* was the *Mēnōo*, and *Pōōr*, and *Pōōroōsh*, and *Sedmōōn*, &c. Sons proceeded from him; *Amhe*, &c. were the *Dēvētas*, and *Mēndēdhērme* was the *Eendre*; *Hērjejt*, and *Bēērēk*, &c. were the seven *Reeshes*, and *Ajēt* was the name of the *Avetar* of *Bhegewan*.

Of the Seventh Menwenter.

In the seventh *Menwenter*, *Vēōvēstē** is the *Menoo*, whose second name is *Sradhe Dweep*, and the actually-existing posterity is his work; *Akhyākōo*, and *Tērēk*, and *Sērjātēē*, and *Dēsēt*, and *Dhrēsēt*, and *Kērō Sing*, and *Tresē Sēt*, and *Brēsēdhēr*, and *Nābhāk*, and *Khēē*, Sons proceeded from him; and *Vēshōō*, and *Bēsēhēē*, and *Bōōmēr*, and *Kēnē*, and *Asween-Koomar*, are the *Dēvētas*: *Pōōrēndrē* is the name of the *Eendre*; and *Kishēp*, and *Atrēē*, and *Vēsēshte*, and *Vishwāmētēr*, and *Goūtem*, and *Yēmedēknē*, and *Bhērēdwāj*, are the seven *Reeshes*,† and *Vāmēn* is the name of the *Avetar* of *Bhēgēwān*.

An account of the future Menwenter is also here annexed.

In the eighth *Menwenter*, *Soorye Savernee* will be the *Menoo*, and *Trēmook*, and *Rējēk*, &c. Sons, will proceed from him; and *Mhōōsēt*, and *Mēērēj*, &c. will be the *Dēvētas*; and *Bēlēē* the *Eendre*; and *Kālpē*, and *Dēēbēman*, and *Pōōroōshrūm*, and *Asēthāmān*, and *Krēpāchūrjyē*, and *Rēsē*, (the *Vēds*

* Viveswete.

† The seven *Reeshes* are the Constellation Ursa Morja.

are by the work of *Rěsě*, *Sireek*, and *Vyās*, the seven *Reēsēes*; and *Sārēt Bhoom* will be the name of the *Oūtār* of *Bhegewan*.

In the ninth *Menwenter*, *Děkhě Sāvěrnē* will be the *Menoo*; *Bhōōt Kēēt*, and *Dēēp Kēēt*, &c. Sons, will proceed from him; *Měřēch*, *Grěchseh*, &c. will be the *Devetas*; *Sirēt* will be the *Eēndre*; *Dōōneeman*, &c. the seven *Reeshees*; and *Rěseet* will be the name of the *Oūtār* of *Bhegewan*.

In the tenth *Menwenter*, *Brehme Savernee* will be the *Měnōō*; *Bhōōrēē*, *Sēēn*, &c. Sons, will proceed from him; *Sōōbāngs*, and *Brōōdhě*, will be *Devētās*; *Sēs,hōō* will be the *Eendre*; *Soōgrēt*, and *Sēnēt*, &c. the seven *Reēsēes*; and *Ling Sēēn* will be the name of the *Oūtār* of *Bhegewan*.

In the eleventh *Menwenter*, *Dhěrmě Savernee* will be the *Menoo*, and *Seeb* and *Dhěrmě*, &c. Sons, will proceed from him; *Bhěnjūm* and *Kāmgūm*, &c. will be *Devetas*; *Mēēdhērēt*, will be the *Eēndrě*; and *Arěn* the seven *Reeshees*, and *Dhěrmě Sēēb* will be the name of the *Oūtār* of *Bhegewan*.

In the twelfth *Menwenter*, *Roodre Savernee* will be the *Měnōō*; *Dēvētàn* and *Oūpédēv*, &c. Sons, will proceed from him; *Dhērēt*, &c. will be *Dēvētās*; and *Rětēhāmàn* will be the *Eēndrě*; *Bēnōō mōōrēt*, &c. the seven *Reeshees*; and *Sōōdhām* will be the name of the *Oūtār* of *Bhěgēwan*.

In the thirteenth *Menwenter*, *Dēvē Savernee* will be the *Měnōō*; *Jēr Sēēn*, and *Ségēr*, &c. Sons, will proceed from him; and *Sōōkěrmě* and *Sōōtrām*, &c. will be *Devetas*; and *Dēvē Sēn Běngsēē* will be the *Eēndre*; and *Něrmōōk*, and *Nět*, and *Rěsě*, &c. the seven *Reeshees*; and *Yōghěmbōōr* will be the name of the *Avētār* of *Bhěgēwàn*.

In the fourteenth *Menwenter*, *Eendre Savernee* will be the *Menoo*; and *Oūrēd* and *Kēbhēr*, &c. Sons, will proceed from him; and *Eēerbhā* and *Chākhēs*, &c. will be *Dēvētas*; *Sōōjēē* will be the *Eēndrē*; and *Agün*, *bahōō*, and *Sōōchy*, &c. the seven *Reeshees*; and *Bhrēdhānōōn* will be the name of the *Avetar* of *Bhegewan*.

The several functions of the *Ménoo* and his sons, and the *Dēivētēs* and *Eēndrē*, and the seven *Reeshees*, and the *Avētar* of *Bhegewan*, each time of their production will now be explained.

In each *Menwenter*, *Eendre* has dominion over *Soorg*, and is Lord of the rain* which falls upon the face of the earth; and *Menoo* and his sons are *Rajas* of the face of the earth, and after that, his descendants, to the very close of the *Menwenter*, become *Rajas* one after the other. The *Deivetes*, receiving the *Poojahs* and *Yēgs*, which men perform, promote the advantage and prosperity of mankind. The seven *Reeshees*, composing *Dhērmē Sūstrēs*, give establishment and authenticity to religion: and the *Avētār* of *Bhēgēwān* exercises authority over all these, and the world, and all that is therein, and slays the *Osōōrs* and *Rākshās*, which are produced. Each system of fourteen *Menwenters* compose one day of *Brēhmā*; the name of that day is *Kēlp*, and thirty such *Kēlps* are called one month.

The names of the thirty *Kēlps* are as follow.

1. *Sēēve pàràhe Kēlp*.
2. *Nēēl bōōht Kēlp*.
3. *Māmē dēvē Kēlp*.

* Some attribute this function to *Varoon*. Vide Gentil. Tom. 1. page 204.

4. *Kà thà vēr Kēlp.*

5. *Rōodrēt Kēlp.*

6. *Pràn Kēlp.*

7. *Brēdhē Kēlp.*

8. *Gāndhēro Kēlp.*

9. *Sēvo Kēlp.*

10. *Eēsàn Kēlp.*

11. *Dhēnàn Kēlp.*

12. *Sārsēstē Kēlp.*

13. *Oūdàn Kēlp.*

14. *Gērōor Kēlp.*

15. *Gōurēm Kēlp.*

These fifteen *Kelps*, in *Bremha's* computation, beginning with *Prētee ped* and ending with *Pōōrēnē mangsēē*, are the *Shuklē pēkshē*.

16. *Nērsinghē Kēlp.*

17. *Sēmādhēē Kēlp.*

18. *Aghnù Kēlp.*
19. *Vēsēnjyē Kēlp.*
20. *Sōor Kēlp.*
21. *Sōm Kēlp.*
22. *Bhāyen Kēlp.*
23. *Sōōptēman Kēlp.*
24. *Mēkhēēnē Kēlp.*
25. *Arjēs Kēlp.*
26. *Bēlēēmēek Kēlp.*
27. *Bēērāj Kēlp.*
28. *Gōūrēē Kēlp.*
29. *Mēheisoor Kēlp.*
30. *Bāōo Kēlp.*

These fifteen *Kelps*, in *Bremha's* computation, are the *Krīshēnē pēkshē*; and thus one month of *Brehma* is explained: and of twelve such months his year consists, and of a hundred such years is the duration of *Brēhmd's* life. Of the whole period of his life, fifty years are elapsed, and he is at the beginning of the fifty-first, and in the *Sēēo pàràh Kēlp*: and,

of the said *Kēlp*, six *Menwenters* are past, and the *Sēbhēt Mēnwēntēr*, being the seventh, is now going on.

The *Rājās*, who have ruled in this *Mēnwēntēr*, shall be enumerated in the sixth chapter.

CHAPTER II.

Brūhmē pērvēēn, i. e. knowledge of *Brehm*.

Brehme is a term for *Pēremēeshwēre*, and *Bremhe* is described after this manner in the *Ved*: that his essence consists in truth and right, and the assemblage of all bliss. No other whatsoever is equal to him: and he is *Amreet*, i. e. immortal; and exists eternally upon one sole principle; and is superior to the reasoning-faculty and ideas of the hearts of all people comprehended in time; and is present in all places; and is *Sērvā*, i. e. exclusive of all the existences of the world; and is the form and complete intellect; and is out of all space and is infinite. He hath no feet, and yet with perfect quickness can go to every place. He hath no hand, and yet can grasp all. He hath no eye, and yet beholdeth all. He hath no ear, and yet heareth all desires. He hath no conception, and yet knoweth all things; and is Lord of small and great, and powerful over all works; and manages the system of the establishment and destruction of the world. Of such a *Pēremēeshwēr* hath the *Vēd* pointed out these tokens for *Brēhme*.

CHAPTER III.

Account of every *Sastre*.

The principal of all *Sàstrës* are the four *Vèds*. 1. *Rečk Ved*. 2. *Yējūr Ved*. 3. *Sām Ved*. 4. *Athrēvën Ved*. *Mōōnēēs*, by which is to be understood most perfect *Brāhmens* of former times, for the purpose of elucidating the meaning of each of the said four *Veds*, have composed the six *Ang Sàstrës*, of which the titles are as follows.

1. *Sēnkyà Sàstrě*.
2. *Kelpe Sàstrě*.
3. *Vyakērēn Sàstrě*.
4. *Bredegeet (or brōkēt) Sàstrě*.
5. *Chhēndē Sàstrě*.
6. *Jōtēēs Sàstrě*.

Sēnkyà Sūstrě relates to the quantity of sounds and syllables.

Kelpe Sastre is on the influence of the *Krēyās* of the *Veds*. *Kreeya* is a term for the pious works which Hindoos perform in conformity to

the injunctions of the *Vèds*, and for the religious merit of which they are recompensed in the world to come.

Vyākērēn Sàstrē teaches the grammatical art, and the definition of abstruse *Shanscrit* terms with their significations.

Bredegeet or *brōkēt Sàstrē*.

Chhēndē Sàstrē treats of the measure of *Słōks*, and

Jōtēēs Sàstrē gives account of the times and revolutions of sun, moon, and planets; and the enumeration of the signs which are their dwellings; and to find out their distances and divisions.

Vyas, and other *Moones*, for the intelligence and instruction of men, have explained the doctrines of the four *Veds*, in eighteen *Poorans*, the *Māhābhārāt* and *Eētēēhāyēshē* (a narrative or Episode) in an easy style. The names of the *Poorans* and the number of their *Słōks* are here inserted. *Słok* is a *Shanscrit* stanza, the measure of which was settled by the *Mōonēēs*.

1. *Brēhmē pōōrān*, containing 10000 Slokes
2. *Bēdmē* (or *Pedme*) *pōōrān* 55000
3. *Vishnū pōōrān* 23000
4. *Shēēvē* (or *Linga*) *pōōrān* 24000
5. *Srēē Bhāgwēt pōōrān* 18000

6. <i>Naroovee (Naree or Narede) pòòràn</i> , containing .	25000 Slokes.
7. <i>Mārkhēndē poorān</i>	9000
8. <i>Agnē poorān</i>	15400
9. <i>Nēēyēt (or Vayoo) poorān</i>	14500
10. <i>Brēhmē Vivērtte (or Vayvarte) poorān</i>	18000
11. <i>Līngā poorān</i>	11000
12. <i>Pārāhe (or Varah) poorān</i>	24000
13. <i>Skēndē poorān</i>	81100
14. <i>Vāmēnē (or Bāwene) poorān</i>	10000
15. <i>Koōrme poorān</i>	17000
16. <i>Mētsye poorān</i>	14000
17. <i>Gērūōr poorān</i>	19000
18. <i>Brēhmāndē (or Bhookhe) poorān</i>	12000

And in the *Mahabharet* are contained 100000 *sloks*: the whole number, in all the *Poorans* and *Mahabharet*, being 5 lacs of *sloks*.

The account of *Khend dērsēn* is this:

Kēpēel, &c. six *Moonees*, having searched the *Feds* for *Sētt Gyān*, (*Netce*,) i. e. for the purpose of knowing *Brēhmē*, composed six *Dereshens*; of which, *Kēpēel Moonee* is author of the *Sāmēkhē dērsēn*; *Gōūtēu Mōōnēe* of the *Nēyāyē dērsēn*; *Kēbād Mōōnēe* of the *Sēsēk dērsēn*; *Angēlēe Mōōnēe* of the *Pākēnjēl dērsēn*; *Vyās Mōōnēe* of the *Veīdāntē dērsēn*; *Jēymēnēe Mōōnēe* of the *Mēmāngsà dērsēn*.

The contents of the said *dērsēns* are as follows :

In the *Sāmēkhē dērsēn* it is related, that *Prēkrēetēe* and *Pōōrōosh*, uniting together, produced the system of the universe; and that, by one of those singly, the system of the universe could by no means have been kept up. Just like a blind man and one lame: if the lame one, singly, should be desirous of doing any thing, without the feet of another person, he cannot arrive at the place he desires; so, also, if the blind should have any object of pursuit, without the assistance of another's sight, he cannot direct himself to the point he wants; and whereas, each of them is, thus disappointed of the object of his attention: then, for instance, if the lame should have any project start up in his mind, being mounted on the back of the blind, by his exertion he can go to any place he wishes and to whatever path he may incline, he can pass over to it on the other's feet, and can thus succeed in the object he had in view. The blind man, also, by the effort of the lame man's sight, may become capable of travelling every path which his inclination suggests to him, and hasten thither without loss of time; and thus, by the other's assistance, secure the accomplishment of his desires. And the enumeration *Tetwes* are also in that *dērsēn*.

In the *Nēyāyē dērsēn* and *Sēsēk dērsēn* they have made *Eishwer St. hapen*, having abolished ——— i. e. not approving of the doctrine of the doctrine, which denies the Omnipotence of the Essential Creator. they have fixed their faith upon Him.

In the *Pākēngēl dērsēn* are contained the varieties of *Yogs*.

In the *Veidànt dērsēn* is an account of *Brehme* and *Adpaye Mookee*.

In the *Mēmàngsa dērsēn* is the composition of the various *Yēgs* and the explanation of their religious merits.

One *Boodh*, a *Moonee*, composed the *Bōodh Sàstrē*, comprising an essay on the non ——— of *Pērmēeshwēr*; but, all the authors of the other *Sàstrēs*, by common consent, disapproving the aforesaid *Sàstrē*, abolished it.

Menoo Yagvelk, and other *Moonees*, have composed many *Dhērmē Sàstrēs* for the good order and *bēbēdhār* of men. Of this sort, there are very many *Sàstrēs*.

CHAPTER IV.

An account of the distinctions of Religion, &c.

When *Shree Bhegewan*, taking on himself a masculine form, composed the system of the world, from the splendid body of *Eeshwer*, were produced the four *Vērnē*: the particulars of which are these. From his mouth pro-

ceeded the *Brahmen*; from his arm, the *Khêtrê*; from his thigh, the *Visyë*; and, from his foot, the *Sōōdrë*.

The *Dhërmë* of each of these *Bremha* has thus pronounced, in the *Vëds* and *Sāstres*, that, from the *Brehmen*, there are three *Dhermes*. 1. Reading the *Ved*. 2. *Yëgën*, i. e. performing *Yëgs*. 3. *Dàn* according to their ability, i. e. Charity. And three means of livelihood. 1. Teaching the *Sāstrës*. 2. *Yājën*, i. e. causing the performance of the *Yëgs*. 3. *Dàn*, i. e. receiving alms.

For the *Khêtrê*, also, there are three *Dhërmës*. 1. Reading the *Vëds*. 2. *Yëjën*, i. e. performing *Yëgs*. 3. *Dàn*, i. e. Charity. And his mode of subsistence is only one, i. e. providing for and protecting the *Ryots*.

For the *Visyë* there are three *Dhërmës*. 1. Reading the *Vëds*. 2. *Yëjën*, i. e. performing *Yëgs*. 3. *Dàn*, i. e. Charity. And four modes of livelihood. 1. Agriculture. 2. Keeping cattle. 3. Traffic. 4. Taking interest.

The duty of the *Sōōdrë* is merely the performance of service to the other three *Vërnë*, and the mode, also, of his subsistence is solely by service to them.

For the *Brëhmën* there are four *Isrëm* or Theological degrees. 1. *Brëhmëchàrëe*. 2. *Grëhestë*. 3. *Vünëprëstë*. 4. *Senyàsee*.

Brëhmëchàrëe is this. After the *Yeg* of *Opeët*, i. e. investiture with the *Zinnar*, called *Jegooteh*, in purity of intention, he must learn from a *Gōorōo* the *Vëds* and the six *Ang Sāstrës*.

Grëhestë is this. Having learnt the *Vëds* of his *Gōorōo*, and occupying a house, he must marry and bring up a family.

Vāneprastē is this. After birth of a son, he must retire to the woods and deserts and live entirely upon the fruits that present themselves to him, without any effort of another, and perform *Adhēen* to *Eeshwēr*, i. e. mortify himself to Godward.

Sēnyāsē is this. Having relinquished all the conveniencies of the world, and cut off all the hair of his head, and taking two pieces of coloured cloth, dyed red, one of them for hiding his sex and the other for clothing his body, and taking in his hand a *Dēndē Kēmēndēl*, i. e. a bamboo staff, and an earthen pitcher, and making no other provision but mendicity, and taking his stand at a place where there is not a frequent passage, or at a *Teert*, he, with a pure heart and clean interior, perform *Arūdhēen* to *Eeshwēr*, i. e. worship to *Bhegewan*.

The *Krētrēe* and the *Visye* are allowed as far as three of the *isrems* or degrees, but are not permitted to assume *Sēnyās*, which is the fourth; and to the *Sōdrē* it is only lawful to take up the *Isrem* of *Grēhestē*. But, *Arādhēen* of *Eeshwēr*, i. e. dedication to *Bhegewan*, to all the *Vērnēs* and to all the *Isrems*, is *Sādhērēn Dhērmē*, i. e. is permitted. Of these, who-soever performs *Shebeṇā*, i. e. worship to *Shree Vishnú*, is called *Sheeboo*: and he, who attends to the doctrine of a *Sheeboo*, is also called *Sheeboo*. He, who performs *Shebeṇā* to *Shrēe Sōorye*, is called *Shoodérē*. He, who performs *Shebeṇā* to *Dōorga*, is called *Sāgāt*. He, who performs *Shebeṇā* to *Gēnēesh*, is called *Gānē-pēkēh*.

CHAPTER V.

The system of the world, &c.

Before the system of the *Brëhmāndë*, which is the manifestation of the creation of the world, *Shrëe Bhëgëwān Jiu* was single and alone. His beauty is beyond the imagination of all hearts and the expression of all tongues. One time, *Shrëe Bhëgëwān Jiu* pondered in mind

This same desire first *Mayà prëkàsh*, i. e. produced, and *Màyà* hath three appellations. 1. *Màyà*. 2. *Prëkrëetëe*. 3. *Agyān*. And *Maya* hath a power of exhibiting to beholders all things visible and invisible, and is in the manner of *Kàrëje* and *Kàrënë*, i. e. like the pitcher and the clay: the pitcher implies *Kàrëje*, i. e. manufactured; the clay implies *Kàrënë*, i. e. the original matter of the manufacture, or material from whence it may be manufactured, and *Sët gōon*, and *Rëj gōon*, and *Tëmë gōon*, and is the enveloper (or pervader) of all the three *gōons*. *Sët gōon* implies *Anënde*, i. e. bliss. *Rëjë gōon* implies *Dōokshë*, i. e. turmoil. *Tëmë gōon* implies *Agyāntà*, i. e. ignorance. The *Agyān* above specified hath two *Shëktëe*, i. e. two powers. 1. *Avërnë Shëktëe*. 2. *Sëkhpët Shëktëe*. *Avërnë Shëktëe* is as if a cloud, whose distance is small and figure minute, in comparison with that of the sun, should come over its disk, and, by concealing the eye of the beholder, conceal also the appearance of the sun, yet, in reality, cannot conceal the sun. This species of *Aghyān*, i. e. ignorance, which is small and minute, yet, through the force of stupidity, not being able to comprehend *Perematma*, i. e. *Eeshwer*, who is immense, holds a cloud over the intellect: this same force of stupidity is called *Avërnë Shëktëe*.

Sekhpet Shēktē is like that mistake when a person, having found a rope, by the force of erroneous conjecture, imagines it to be a snake, or something else. This sort of *Agyān*, being united to the soul, by the force of its own misconception, understands *Akash* and the world, &c. to be really existent; this force of misconception is called *Sekhpet Shēktē*.

Shrē Bhēgwan Jiu, after producing *Prēkrētē*, taking on himself a masculine form, introduced into the said *Prēkrētē*, who was *Agyān Rōpā*, i. e. without intellect, *Gyan*, i. e. intellect; and, from the said *Prēkrētē* was produced *Mēhēbēt tēt*, (perhaps, *Meheep tetwe*,) which is a term for *Māhā jive*, i. e. the concurrence of all souls (or universal assemblage of life); and, from *Mēhēbēt tēt*, was produced *Ohēnghār tēt*, which is called self-consciousness, i. e. that which constitutes the consciousness of individuality. *Ohēnghār tēt* is of three sorts. 1. *Sēhātēk Ohēnghār*. 2. *Rājēs Ohēngkār*. 3. *Tāmēsh Ohēngār*.

From *Sēhātēk Ohēnghār* was produced the one *Mēnē*, i. e. the heart, which is the chief of the eleven *Dēwtās*, named *Dēpēk*, (or *Deek*;) *Vayoo*, (or *Vatē*;) *Sōorye*, *Vēroon*, *Asween*, and *Kōomār*, *Agnee*, *Eendre*, *Vesen*, (or *Vesoo*;) *Mēhēshēr*, *Prējūpētē*, (or *Bripetee*;) and *Chōndrēman*.

From *Rājēs Ohēnghār* were produced the ten *Eēndērē*, i. e. the ten members; named, 1. ——— i. e. the ear. 2. ——— i. e. the skin of the body. 3. *Chēkhoo*, i. e. the eye. 4. *Nāsā*, i. e. the nose. 5. *Chitma*; i. e. the tongue. 6. *Tak*, i. e. speech. 7. *Mātē*, i. e. the hand. 8. *Pād*, i. e. the foot. 9. ——— i. e. the anus. And 10. ——— i. e. the yard. Of those, the five members, ear, skin, eye, nose, and tongue, are called *Gyān Eēndērē*, i. e. members of intellect; the other five, speech, hand, foot, anus, and yard, are called *Kērm Eēndērē*, i. e. members of action. Over these ten *Eēndres* of intellect and action, became presidents the

eleven *Dēvetàs* above-named, i. e. over the heart and the others they were appointed ministering angels; and, especially, as follows.

<i>Chēndrē</i> became ministering angel of the	heart.
<i>Dēpēk</i> (or <i>Deek</i>)	ear.
<i>Vāyoo</i> (or <i>Bak</i>)	skin.
<i>Sōorye</i>	eye.
<i>Vūrōon</i> (or <i>Verne</i>)	tongue.
<i>Aswēen</i> and <i>Kōomar</i>	nose.
<i>Agnēe</i> (or, perhaps, <i>Nared</i>)	speech.
<i>Eēndre</i>	hand.
<i>Vēsēn</i> (or <i>Vesoo</i>) <i>Oop Eēndrē</i>	foot.
<i>Mēhēsher</i> (or <i>Mittre</i>)	anus.
<i>Sērjāpētēe</i> (or <i>Prejāpetee</i>) i. e. <i>Bremha</i>	yard.

Called, altogether, *Prakreet*.

And, from *Tāmēr Ohēnghār*, were produced the five *Tēn mātṛā*, (or *Temmatṛā*); namely, 1. *Shēbd*. 2. *Spreshe*. 3. *Rōop*. 4. *Rēs*, i. e. taste. 5. *Gāndēh*, i. e. smell. And, also, the five *Māhābōot*: namely, 1. *Akās*,

i.e. æther, was produced from *Shebd*. 2. *Bāyoō*, i. e. air, from *Spreesh*. 3. *Tēech*, i. e. light, from *Roop*. 4. *Jēl*, i. e. water, from *Rese*. 5. *Bhoomē*, or *prēt, hee*, i. e. earth, from *Gēndhē*. From all these 24 *Tett** did *Bhṛgṇwān Jiu* complete the creation of the *Brṛhmāndē*. Thereafter, himself, assuming the form of *Srēe Nārāyēn*, and entering into the world, first produced a water, (*Kāreebāree*), whose name was *Kērbōodh*, (which they call *Kērēp Sēmōodrē*). Thereafter, *Vishnū* himself becoming *Brṛhmā* the system of the whole world was completed.

Here follows a short abstract of the account of those who were first created.

Brṛhmā produced, first *Atf*, i. e. *Prējāpētēe* and afterwards the 14 *Mēnōōs* : after them, the *Dēvētās*, and *Rēeshēes*, and the *Sōōrgāns* : then the *Siddhēs* and *Chārēns*, i. e. those who have the means of passing to all places : then the *Gāndhēros* and *Bidyādheres*, i. e. musicians and dancers of the world above : then the ——— i. e. ——— : and the *Kinneers*, i. e. ——— : and *Apseras* : and the *Nāgs*, i. e. mighty snakes which are in the nether worlds : then he produced snakes, and then ——— i. e. men, and trees, and birds, and stags, and other quadrupeds, and Then he produced the ——— i. e. *Jērāyēj*, (or *Jardyoōja*), and *Swaēdēj*, (or *Swedaja*), and *Woodbhēj*, (or *Ootbheejya*) and *Anddj*, (or *Andaja*).

* 3 *Ohenghar*.

1 *Meno*.

5 *Gyan Ecndre*.

5 *Kerm Ecndre*,

5 *Tenmatra*.

5 *Makabhoot*.

—
24 *Tett*, called, altogether, *Prakreet*.
—

T

which are four species of creatures: the first, viviparous; the second, like ants, flies, gnats, &c. produced by filth and heat; the third, trees, &c. which spring with their heads pointing upwards; the fourth, such as are born from eggs. In this manner were produced the four sorts of living creatures.

Thereafter He produced the *Hōōts*, and *Prēhōōts*, and *Pēsàchēes*: after that, *Chēndrēmāu* and *Sōōryē*, &c. the nine spheres, i. e. of the sun and moon and other wandering stars. The ninth is called *Vishwanter*. And he also produced the fixed stars of the constellations. After that, the mountains and rivers. After that, he produced Men male and female: ——— i. e. human creatures, became manifest. After that, *Shrēē Bhēgēwān*, being embodied in the form of *Shrēē Vishnú* and having taken bodies of various sorts, nourished the inhabitants of the world to the end of the space of fourteen *Mēnwēntērs*, in which the world remained in order: and for one whole day of *Brahmā* these created beings continued in their place.

Upon the close of *Brahmā's* day, *Shrēē Bhēgēwān Jiu*, taking on himself a body in the form of *Rōodre*, rendered the whole world annihilate and non-existent: and, during the fourteen *Mēnwēntērs* of the night of *Brēhmā*, the *Brēhmāndē*, viz. the *Serg Lok*, and the *Mertye Lok*, and the *Patal Lok*, i. e. the superior, the intermediate, and the nether worlds, being all overturned, remained under water.

The manner in which the *Prēlēyē*, i. e. the dissolution, comes on, and an account of that event, shall be set down with its particulars hereafter.

The first *Kēlp* hath now been summarily related, and here follows a description and relation of the circumstances of *Bāōō Kēlp*, as described and particularised in the *Pōūrāns**.

* Probably the *Skende Pouran* and the *Bhagwet Pouran*.

At the end of the first *Kelp*, the *Prělēyě*, i. e. the dissolution, descended, and *Trěelok*, i. e. *Sěrg Lok*, and *Měrtye Lok*, and *Pàtāl Lok*, were plunged under water; and *Děivětàs*, and Men, and beasts, and birds, and the nine wandering planets, and all the stars, &c. became annihilated, and no residue was left, and all was dark. *Srēe Nàràyēn Jiu*, in *Yōg bēnd*, i. e. in the repose of sleep, took his rest on the water supported by *Sēese Nàg*, which is a snake of most exceeding size and which hath a thousand heads, and during the whole night of *Brěhmà*, which is the precise duration of one *Kēlp*, remained asleep.

After the aforesaid night had passed away, *Srēe Nàràyēn Jiu* desired to reproduce the system of the world*. When this inclination came into the elevated thoughts of *Vishnú*, what did he for reproducing the system? From his august navel there sprung a most splendèd flower of *Nenuphar*, and from the midst of the said flower *Brěhmà*, being produced, felt a desire to look on all the four sides. By this same desire his head became four, and for one hundred *Děivětàs* years he performed worship, i. e. self-dedication, to *Shrēe Bhěgēwan*. Thereafter, the command of *Shrēe Bhěgēwan* came upon *Brěhmà*, saying, "Compose the system of the world." *Brěhmà*, according to order, began to employ himself on the system of the world. And first he created five species of *Agyàn*, whose names are these: — 1 *Tēmě* 2 *Mōohě*, 3 *Māhāmōohe*, 4 *Tāmēesēr*, 5 *Anděh Tāmēesēr†*.

Tēmě is called that thing which hath no notion of its own spirit.

Mōohe is called the *Mēenēe*, which is a term for the desire of food,

. &c.

* See *Shree Bhagwet Pooran*.

† In another book I find, 1 *Unděh Tāmēesēr*, 2 *Tāmēesēr*, 3 *Māhāmēhoo*, 4 *Mēhoo*, 5 *Tēmoo*.

Tāmsēer is called that thing, as, when a person shall have a desire for any things, and another should obtain those things, anger is thereupon produced: that same anger is called *Tāmsēer*.

Andēk Tāmseer is called that thing, as, when wealth and goods, and other worldly possessions, escape from a person's hand, and that person, in his grief, conceives that he is ruined and annihilated.

Brehma having produced these five *Agyàn*, said, within himself, "I have produced all these things," and, in reflecting upon this, he became sorrowfully considerative, and performed *Dhyàn*, i. e. fixed his heart upon *Śrēē Bhēgāwān*.

Thereafter he produced, 1 *Sēnkg*, (or *Senēke*,) 2 *Sēnēdēnē*, (or *Senatene*,) 3 *Sēnāsēn*, (or *Senende*,) 4 *Sēntē Kōomār*. All these four *Moonees*, who had thus been produced, were *Pērēmēgyānē*, i. e. exceedingly intelligent, and *Oūrdhe zētā*, i. e. their seminal liquor, had direction upwards and never hath an issue downwards. *Brehmā*, having produced these four sons, said to them: "Do ye complete the system of the world." All the four *Mōonēes* rejected the command, and answered, "The system shall not come from us." *Brēhmā*, from their rejecting the command, exhibited visible signs of anger; and the said anger becoming embodied in the form of *Rōodrē* was separated from his brow. *Brēhmā* said to *Rōodrē*, "Do thou complete the system of the world." In obedience to the command of *Brēhmā*, *Rōodrē* produced a prodigious number of dreadful and tremendous creatures; such as *Hōots*, and *Prēhōots*, and *Gōoswāndēhs*, &c.

Bremha, on beholding the system formed by *Rōodrē*, became alarmed, and said to *Rōodrē*, "Thou shalt not compose the ensuing system; but, retiring to the desarts, be employed in worshipping *Śrēē Bhēgēwān* : and,

at the close of the system of the world, the destruction of all things shall proceed from thy hand." After that, *Bremha* produced ten sons: *Mërčchē*, *Atērē*, *Angrā*, *Pōōlēshhtë*, *Vēsēshtë*, *Krētōō*, *Bhrēgōō*, *Pōōlēh*, *Dēkshē*, and *Nārēd*; viz. *Nārēd* was produced from *Bremha's* arm-pit, *Dēkshē* from his thumb or toe, *Vēsēshtë* from his thigh, *Bhrēgōō* from his shoulder, *Krētōō* from his hand, *Pōōlēshhtë* from his ear, *Pōōlēh* from his navel, *Angrā* from his mouth, *Atērē* from his eye, and *Mërčchē* from his heart. After that, from his breast on the right side was produced *Dhērmē*, and from his back *Adhērmē*, and from his heart *Kām Dēō*, i. e. semen, and from his forehead Anger, and from his lips *Lōōheh*, i. e. avarice, and from his mouth, or face, *Saraswetee*, from his testicles the salt sea, and from his anus *Mōrttyē*, i. e. death, and from his own shadow the *Mōōnēē Kērdēm*.

Of all these *Prējāpētēēs*, who are lords of the system of the world, some were produced from the heart and some from the body of *Brehma*.

After that, *Bremha*, being seated, reflected in his heart "upon what arrangement shall I compose the system of the world?" In this interval, the four *Veds* were produced from the four mouths of *Brēmha*. 1. *Reek Ved.* 2. *Yegur Ved.* 3. *Sam Ved.* 4. *Athreven Ved.* And, also, from his mouth the *Mahabharet*, which is *Atēchāshye*, and the eighteen *Pourāns*, and all the *Sāstrēs*, and all *Isrēms* were produced.

After the production of all these, *Brēhmā* considered in his heart that "I have not provided a mode for an increase of the system, as the system remained existent only just as much as I have composed, but

N. B. The name of the constellation *Argo* is in Sanscrit *Agastye*, which is also the name of a *Moonee*.

doth not augment itself". In consideration and reflection upon these circumstances, from the right side of *Brēmha's* body was produced *Sābhēt Mēnō**, and from the left side of *Brēmha's* body was produced a woman, named *Sētrōpā*, who was married to the said *Sābhēt Mēnō*. From the conjunction of those two and from their copulation proceeded the increase of the system of the world: as, for instance, from the womb of *Sētrōpā*, wife of the aforesaid *Mēnō*, were born two sons; the first *Prēyē Vrētē*, and the second *Outūnē Pātē*, and three daughters; 1. *Akōotē*. 2. *Dēvēhōotē*. 3. *Prēsōotē*.

Brēmha commanded *Sābhēt Mēnō*, saying, "O son, produce the birth of the *Ryots*." *Sābhēt Mēnō* answered: "When I have produced the system of *Ryots* where shall I keep them? Since the day of the dissolution the earth hath remained plunged in the water; consider, then, of a method for bringing up the earth out of the water." On hearing this account, *Brēmha* again performed *Dhyān*, i. e. pondered in his heart upon *Shrē Bhēgēwān*; and, during that time, from the window of *Brēmha's* nose, was produced one *Pārāh*, i. e. a hog, about the size of one finger, and coming out from *Brēmha's* nose remained upon *Akāsh*, i. e. æther, i. e. ———; and grew larger hourly, i. e. became as large as a mountain. *Brēmha* comprehended that this form of *Pārāh*, of such exceeding size, can be no other than *Shrē Nārāyēn Jiu*. Having made this reflection, he opened his lips in praise and thanksgiving. *Shrē Nārāyēn Jiu*, having heard the praises uttered by *Brēmha*, and being rejoiced thereat, plunged down into the water of the *Prēlēyē*; and, having drawn up the earth upon his tusk, and by the power of his providence having preserved it, set it to rights, (or made it right and proper,) and then vanished.

The said *Sābhēt Mēnō* became *Raja* of the face of the earth, and gave in marriage his daughter *Akōotē* to a *Mōonē*, named *Rōojē*, and another

• In the first chapter he is called *Sebet*.

daughter, *Dēvēhūotēē*, to the *Mōōnēē Kērdēm*, and gave his third daughter, *Presootēē* to *Dēkshē Prējapētēē*.

Kērdēm Mōōnēē, having espoused *Dēvēhūotēē*, dedicated himself to *Shrēē Bhēgēwān*. From the womb of the said *Dēvēhūotēē* was first produced nine daughters; and one son, named *Kēvēl Deivē*, was also born from her. *Kēvēl Deivē** (or *Kepeel*) is an *Avētār* of *Shrēē Bhēgēwān*, who took the *Avētār* for the purpose of teaching to men *Gyān Yog*, and *Bhēktee Yog*, and *Kērmē*, i. e. *Yēgs*. The names of the aforesaid nine daughters are these: 1. *Kēlā*. 2. *Anōsōōyā*. 3. *Sārēdhā*. 4. *Hēvērbhōō*. 5. *Kātēē* or *Ketee*. 6. *Krēēyā*. 7. *Ghyātēē*. 8. *Arēndhētēē*. And, 9. *Shāntēē*. The said *Kēlā* was married to the *Moonee Mērēnjēyē*; and *Anōshōōbhā* to the *Moonee Atērēē*; and *Sārēdhā* to the *Moonee Angrā*; and *Hēvērbhōō* to the *Pōōlēsshtēē*; and *Kētēēlēē* or *Gatee* to the *Mooneē Pōōleh*; and *Krēēyā* to the *Moonee Krēetoo*; and *Ghyātēē* to the *Moonee Bhrēgōō*; and *Arēndhētēē* to the *Moonee Vēsēshētēē* or *Satepetee*; and *Shāntēē* to the *Moonee Athrēbā*.

These nine *Moonees*, having married the said nine daughters, went according to *Isrēm*, i. e. their own houses, i. e. became *Grehestes* or house-keepers.

These are the progeny of the said nine *Moonees* and nine daughters:

1. To the *Moonee Mērēnjēyē* were born two sons: the first, *Kēshēp*; the second, *Pōōrnemān*.

2. To the *Moonee Atrēē* were born three sons: 1. *Dēbāttrēbōō* (or *Debatreeyoo*.) 2. *Drōōvāsū*. And the 3. *Chēndrēmān*.

* All this in the sixth *Menwenter*.

3. To the *Moonee Angrà* were born two sons; named, 1. *Oñthēh*. And, 2. *Brēhēspētē*. And four daughters*. 1. *Skūorēbānē* (or *Seteebancee*), 2. *Gūōhoō*. 3. *Ràgà*. 4. *Anōōmētē*.

4. To the *Moonee Pūōhēste* were born two sons. 1. *Akēt*. 2. *Vēesh-rēvā*.

5. To the *Moonee Pūōlēh* were born three sons. 1. *Kērmēprēshē*. 2. *Vēryānē*. 3. *Shēhēvēnōō*.

6. To the *Moonee Krētōō* were born sixty thousand sons,† of all of whom the name was *Pāl Khēvāl*, and their stature was about the size of a thumb.

7. To the *Moonee Vēshēstē* were born seven sons; viz. the *Septs Reeshee*, (seven *Reeshees*.)

8. To the *Moonee Athrēbā* were born three sons. 1. *Dkrētē Vrēt*. 2. *Dōōsēnjē*. 3. *Asērsrā*.

9. To the *Moonee Bhrēgōō* were born two sons, *Dhātā* and *Vēdhātā*, and one daughter, named *Shrēē*, i. e. *Lēkhē*. This *Lēkhē* was given in marriage to *Shrēē Nārāyēn Jiu*.

Two daughters of the *Grēhē Veshōmētē*,‡ named *Abnē* and *Bēnē*, were married to *Dhātā* and *Vēdhātā*. From *Dhātā* proceeded a son, named

* These are afterwards named as the daughters of *Dhātā*, 7th *Sorye*.

† See an account of these in the first *Perb* of the *Mahabharat*: they were sitting on the branch of a great tree broken off by *Goreor*.

‡ The nine spheres are the sun, moon, and planets. *Grēhē* means planet.

Mreekēnde; and from *Mreekēnde* a son, named *Markēnde*. From *Vedhātā* a son, named *Prān*; and from *Prān* two sons, *Vēdēshērā* and *Kēvēē*.

The account of the progeny of the nine daughters of *Moonee Kerdem* here finishes.

Prēsotee, third daughter of *Sābhēt Menōō*, was married to *Dēkshē*, the *Prējāpētēē*, and to the said *Prējāpētēē* were born sixteen daughters. Thirteen of the daughters were married to *Dhērmē*, and one daughter, named *Sēwāhā*, was given to *Agerēē*; and another daughter, named *Shēdhū*, to *Ser lōk*; and another daughter, named *Sētēē*, was married to *Srēē Māhādeo*.

Here ensues an account of the progeny of *Dherme*.

From his wife *Sērdhā* was born a son named *Rēvēt*. From his second wife, named *Mēetrēē*, was born a son named *Prēsād*. From his third wife *Dētā* was born a son named *Abhee*. From his fourth wife *Sūdēē* was born a son named *Sōōkhē*. From his fifth wife *Nōōmēshēkhēē* was born a son named *Mōōdē*. From his sixth wife *Pōshtēē* was born a son named *Krēt, he*. From his seventh wife *Krētā* was born a son named *Yōg*. From his eighth wife *Oōntēē* was born a son named *Drētē*. From his ninth wife *Bōōdhēē* was born a son named *Arthē*. From his tenth wife *Mēēdhātā* was born a son named *Sērbēē*. From his eleventh wife *Mōōzēnēē* was born a son named *Srēē Nārāyēn*, upon the birth of whom, exceeding joy and happiness, and bliss, became unconfined over the face of the earth. From his twelfth wife *Mēēkhēnā* was born a son named *Kēhēm*; and, from *Rēhēē*, his thirteenth wife, was born a son named *Pērsērēē*. From *Sēwāhā*, the wife of *Agnēē* proceeded three sons: 1. *Pāvēk*; 2. *Pētēmān*; 3. *Vēsōō Jee*; and, from the said three sons, were born forty-five

sons, and *Agnē* with his sons, and son's sons, were forty-nine persons. And from the aforesaid daughters of *Dēkshē* have proceeded all *Dēvētās*, and all *Osoors*, and all mankind, &c.

From *Shédhà*, wife of *Sérlok*, were born two daughters, *Bēbēmān* and *Dhàrmē*: these daughters are both *Vēsōnē*, i. e. inspired.

From *Sētē*, wife of *Màhàdeo*, was produced no posterity; and the said *Sētē* being exasperated with her father, *Dēkshē*, killed herself. After which, *Màhàdeo* on a time hearing of this calamity, made *Oubyàs*, i. e. broke off one *Jēmbà*, or hair of his own head, and from the said *Jēmbà* was produced *Bēer Bhēdēr*, a giant or athletic. The said *Bēer Bhēdēr*, in obedience to the command of *Màhàdeo*, disturbed and overthrew the *Yeg* of *Dēkshē*; the said *Sētē* again becoming daughter of the mountain *Hēemàlèè*, chose *Màhàdeo* for her husband. *Prēcyē Vrēt* and *Outànē Pàtē*, the two sons, who were born to *Sōmbhēt Mēnōō*, both became Rajah's of the face of the earth. The progeny and sons of these two exercise the *Raje* through that *Mēnwēntēr*. In this *Sēbhēt Mēnwēntēr*, the first, and which is now, passing, their posterity hath been exceedingly numerous; therefore, a more particular account of them shall be deferred to the last chapter, and at present, the particulars of the sixth *Mēnwēntēr*, shall be here specified.

Dēkshe, the *Prējāpētē*, having dedicated himself to *Srēē Bhēgēwàn*, on the mountain *Binde*, ————— i. e. being inspired according to the divine commands, completed the system of the world. From the womb of *Askēnē*, (or *Ashektee*,) the wife of *Dēkshē*, were born sixty daughters; these daughters were given to the *Prējāpētēs*. Of all these daughters, ten were given to *Dhērmē*, and seventeen to *Kishēp*

Prējāpētēē, and twenty-seven to *Chēndrēmān*, two to *Krēshāshōō*, and two to *Bhōt*, and two to *Angrā*.

These are the names of the wives of *Dhērmē*: 1. *Bhānōō*. 2. *Mēlyā*. 3. *Kēkētē*. 4. *Jāmēē*. 5. *Vēshyā*. 6. *Sādhēnyā*. 7. *Mrētēpētōnēē*. 8. *Vēsōō*. 9. *Mhōōtērā*. 10. *Sēnkēlpā*.

Here ensues an account of the sons of *Dhērmē's* wives.

Bhānōō had three sons: 1. *Dēvorēshbha*. 2. *Eēndrē Sēn*. 3. *Vēdōōt*. *Mēlyā* had one son named *Shēnētētēnōō*. *Kēkēt* had two sons, 1. *Sēnkēt*. 2. *Kēikēt*. *Jāmēē* had one son named *Sērg*. *Vēshyā* brought one son named *Vēshēdēvā*. *Sādhēnyā* had sons named the *Sādhōōgūn*, &c. *Mrētēpētōnēē* had two sons *Mrētēwān* and *Jēynēt*. *Mhōōrtā* had one son named *Mhōōrēt dōō gān*.* *Shēnkēlpā* had one son named *Sēnkēlp*. And *Vēsōō* had eight sons named the *Vēsōōs*. 1. *Drōn*. 2. *Prān*. 3. *Dhērp*. 4. *Arkē*. 5. *Agnēē*. 6. *Dōsh*. 7. *Vāshtōō*. 8. *Bēē bhē Vēsōō*. Here ensues an account of *Drōn*, &c. the eight *Vēsōōs*.

From the womb of *Abhēēmēnēē*, wife of the said *Drōn*, were born three sons: *Hrēsh*, i. e. joy; *Sook*, i. e. grief; and *Bhēē*, i. e. fear.

From the womb of *Oūrēj Sētēē*, wife of *Prān*, were born two sons, 1. *Shhēshērābōō*. 2. *Pōōrōōchēt*.

From the womb of *Dhērēnēē*, wife of *Dhērp*, was born a son named *Pōōrēh*.

* A *Mhooret* is a measure of time containing 2 *Ghurries* or 48 minutes. Bailli, 331.

From *Pàshènà*, wife of *Arkè*, were born several sons, *Ters*, &c.

From *Vēsōōdhà*, wife of *Agnee*, were born the sons *Derp tek*, &c.

From *Serberee*, wife of *Dōsh*, was born one son, named *Shëshà*.

From *Angrëshēē*, wife of *Vàshtòò*, was born one son named *Vëshōō Kèrmàn*. A son, named *Chàkhësh Mènōō*, was produced from *Vëshōō Kèrmàn*. *Vëshōō*, and *Shàdch*, and other sons, were the progeny of *Chàkhësh Mènōō*.

From *Oūshà*, wife of *Bēē bhē Vëshōō*, were born three sons. 1. *Vēsēt*. 2. *Rōchësh*. 3. *Atēb*; and a son, named *Teech Jam*, who is called day. *Roz*, was born from *Atēb*.

Bhōt, the *Prējāpētēē*, had two wives: from his first wife, *Sērōōpà*, were born one crore of *Bhōts*, *Pēsàchēs*, &c. the *Màhàdēo Gān*; and, from his second wife, *Antà*, were born twelve persons, named, 1. *Rēm̄bēt*. 2. *Aj*. 3. *Bhēt*. 4. *Bhēm*. 5. *Bām*. 6. *Akkř*. 7. *Brëshāk̄pētēē*. 8. *Yēyēpād*. 9. *Ahēē*. 10. *Brēdhēñh*. 11. *Bhōōrōōp*. 12. *Mēhàn*. From *Shēdhà*, first wife of *Angrā*, were produced the *Petrēē Lòks*; and, from *Sētēē*, second wife of *Angrā*, *Athrēb V'ed*.

From *Archēē*, first wife of *Krëshāshōō*, the *Prējāpētēē*, was born a son named *Dhēm̄r Keesh*; and, from *Dhëshnū*, his second wife, were born four sons. 1. *Vēd Shērū*. 2. *Dēyōol*. 3. *Bēyōon*. 4. *Mēñōo*.

1. *Aswēpētēē*. 2. *Bhērēñēē*. 3. *Kērtēkū*. 4. *Rōohēñēē*. 5. *Mrēkēs̄crā*. 6. *Addērā*. 7. *Pōonērcvëshōo*. 8. *Pookshē*. 9. *Asleekshū*. 10. *Mēkhā*. 11. *Pōorēp Bhāl̄kēñēē*. 12. *Oōtēr Bhāl̄kēñēē*. 13. *Hēstū*. 14. *Chētar*. 15. *Swātēē*. 16. *Vëshāk̄khā*. 17. *Anōorahdhā*. 18. *Jēbëshā*. 19. *Mōolū*.

20. *Pōorēpāsūdhē*. 21. *Oōtēr āsūdhē*. 22. *Tēerēwernā*. 23. *Wēst,hā*.
 24. *Sētē Bhēghā*. 25. *Pōorēp bhādrēpēd*. 26. *Oōter bhādrēpēd*. 27. *Rēgōomēe*, or, (*Revotee*),* are the wives of *Chēndrēmān*. On account of a *Srap*, i. e. a curse of *Dēkshē*, they were seised with the disease *Yēkshā*, i. e. flux of blood, and desisted from child-bearing, wherefore they addressed exceeding supplications to *Dēkshē*, and obtained release from the said disease, and but still remained incapable of conception.

These are the names of the wives of *Kishēp*, the *Prējāpētēe*. 1. *Adētēe*. 2. *Dētēe*. 3. *Dēnōo*. 4. *Kāst,hā*. 5. *Arēstā*. 6. *Shōorsha*. 7. *Aplā*. 8. *Mōotēe*. 9. *Gērōodhēbēshā*. 10. *Tāmērā*. 11. *Shōorbhēe*. 12. *Shērmā*. 13. *Pētēnēe*, (or, *Tepetee*.) 14. *Bēenshā*. 15. *Gādērōo*. 16. *Pēteesēkee*. 17. And *Yāmenēe*.

The sons of *Adētēe* are named: 1. *Vēetteswān*. 2. *Aryemūn*. 3. *Pooshā*. 4. *Teshtā*. 5. *Sheetā*. 6. *Bhēke*. 7. *Dhūtā*. 8. *Vēdhūtā*. 9. *Vārōon*. 10. *Meetree*. 11. *Eendre*. 12. And *Ourdekērmē*. These twelve *Sōoryes* are the sons of *Adētēe*.

From *Shēnkyā†*, wife of *Vēetteswān*, first *Soorye*, were born two sons. 1. *Shradhe Deev Menoo*, and 2. *Yem*, and one daughter named *Yemnān.‡* And *Shenkyā*, seeing no possibility of enduring the connexion of *Vēetteswān*, came to *Mreetelok*, in the shape of a mare, and the *Soorye* there forming a connexion with her, kept company with her, and from thence were produced two sons, *Asūēen* and *Koomūr*.

* These are the names of the *Naesthatrās*. See *Sonnerat*, vol. ii. p. 203. One seems omitted between 14 and 19, i. e. the 15th, called *Suadi* by *Gentil*. The 18th is called *Quetty* by *Gentil*.

† Doctrine contemplative. *Geeta*, p. 120.

‡ December and January, i. e. the river *Jemna*, called *Yamoonce*.

From *Ch,hābā*,* second wife of the said *Vēētteswān*, were born two sons, the first named *Sheneicher*, i. e. Saturn, and the second *Sāvernēe Menoo*, and a daughter named *Tēpetee*, or, *Tepenee*.

From *Mātrekā*, wife of the second *Soorye Aryemān†*, proceeded men. (January and February).

Pooshū the third *Soorye* had no posterity.‡ (February and March).

From *Rechetā*, wife of *Teshtā*, the fourth *Soorye*, was born a son named *Vesooroop*. (March and April).

From *Preshtēe*, wife of *Shēetā*, the fifth *Soorye*, were born three daughters and five sons; the daughters names are *Sābetrēe*, *Veeyarhetee*, and *Teree*; and the sons were named *Agñ Hotre*, *Veshoo*, *Som*, *Chētre Māngshe*, and *Pencheyeg*. (April and May, this must be *Agnee*).

From *Sedhēe*, wife of *Bheke*, the sixth *Soorye*, were produced four sons, *Mehēmān*, *Beebhoo*, *Prebhoo*, and *Aseese*. (May and June).

From the wife of *Dhata*, the seventh *Soōrye*, were born four daughters. 1. *Goohoo*. 2. *Shooneebāñēe*. 3. *Rāgā*. And, 4. *Anoomeeneē*. *Goohoo* had a son, named *Shambek*. From *Sheenebance* proceeded a son, named *Dershe*. *Raga* had a son, named *Perate*. And *Anoomeenee* had a son, whose name was *Poorese mangse*. (June and July).

* Or is it *Chhaya* ? i. e. shadow.

† i. e. *Aryama*. *Geeta*, p. 98.

‡ The 10th of February among the *Romans* was dedicated to the *Dead*.

From *Krēcpa*, wife of *Vedhūtā*, the eighth *Soorye*, was born the *Agnee*, named *Pōōrēesk*, &c. (July and August).

From *Jershenee*, wife of *Varoon*, the ninth *Soorye*, proceeded two sons, *Bhrecgoo* and *Bālēmeeek*. (August and September).

From *Rēvootee*, wife of *Meetre*, the tenth *Soorye*, were born three sons. 1. *Ootēsherk*. 2. *Arēstē*. 3. *Peepēl*. (September and October).

From *Sepējee*, wife of *Eēndre*, the eleventh *Soorye*, were born three sons. 1. *Jeinet*. 2. *Rēstē*. And, 3. *Meedhesh*. (October and November).

From *Krēetee*, wife of *Oūrdekerme*, the twelfth *Soorye*, was born a son, named *Breh she lok*; and *Soode bhēk* and others are sons of *Breh she lok*. (November and December).

The account of the twelve *Sooryes*, sons of *Adētē*, here finishes, and is followed by an account of the posterity of *Detē*, second wife of the *Mōonee Kishēp*.

Dētē had two sons. 1. *Heren Keshpōo*. And, 2. *Heren Akhe*. From *Kebadhoo*, wife of *Heren Keshpōo*, proceeded four sons. 1. *Shekrehad*. 2. *Anoorehad*. 3. *Rehad*. And, 4. *Preherchūd*. And one daughter, named *Shenkhekar*, (or *Seperjeet Danū*, by her connexion with *Beerchēt Dānoo*,) a son was born to her, named *Rāhoo*. At the time that *Sree Bhegewan Jiu* was seated, for the purpose of drinking and distributing to the *Devetas* the *Amreet*, i. e. water of immortality, the said *Rahoo* fraudulently seated himself in the assembly of the *Devetas*. *Sree Bhegewan Jiu*, discovering this circumstance, struck him with the *Cheker Soodershen*, which is his peculiar weapon; but, as he had swallowed the water of

immortality, he lost not his life, but his head was separated from his body by the stroke of the *Cheker Soodershen*; and the head kept the name of *Rahoo* and the body acquired the appellation of *Keitoo*.

From *Kreetee*, wife of *Shekrehad*, was born a son, named *Penchejene*. From *Shoormyan*, wife of *Anoorehad*, proceeded two sons, *Bashkel* and *Meheiste*: and from *Dhemnee*, wife of *Rehad*, were born two sons, *Vatavee*, or *Vanavee*, and *Aplel*: and from *Derpee*, wife of *Preherehad*, proceeded a son, named *Veerochen*, and his son was named *Belee*. From *Ashena*, wife of *Belee*, were born Raja *Vayen*, &c. a hundred sons. And forty-nine *Pevens*, i. e. winds, are the sons of the said *Detce*, and all these were without children. *Raja Eendre*, enrolling them amongst the *Devetas*, placed them near himself.

From *Dēnōō*, third wife of the *Mōōnēē Kishēp*, proceeded sixty-one sons: out of which sons, eighteen, who were illustrious, are here enumerated. 1. *Dēmōōrdhū*. 2. *Shēmēēr*. 3. *Arēstè*. 4. *Krētōō*. 5. *Bēbhā bēshōō*. 6. *Anōō mōokhē*. 7. *Sēnkōoshērā*. 8. *Shērbhānōō*. 9. *Kēpēt*. 10. *Arēn*. 11. *Pōōpōomān*. 12. *Brēshēprēbā*. 13. *Abēk chekrē*. 14. *Anōō-tāpēn*. 15. *Dhōōmrkēēsh*. 16. *Brēdēp Aghūō*. 17. *Bēērechēt*. 18. *Dōōrjēyē*.

Shōōprēbhā, daughter of *Shērbhānōō*, was married to *Nēmōōrjēyē*. *Dēshimēshā*, daughter of *Brēshēprēbā*, was married to the Raja *Jējātēē*. And to *Pōōshānēr*, son of *Dēnōō*, third wife of the *Moonēē Keshēp*, were born four daughters. 1. *Oūbēdānēvēē*. 2. *Hēēshērā*. 3. *Pōōpōomān*. And, 4. *Kālēkū*. *Oūbēdānēvēē* was married to *Hērēn Akshē*. *Hēēshērā* to *Krētōō*. And *Pōōpōomān* and *Kālēkū*, in conformity to the command of *Brēhmā*, were married to the *Moonēē Kishēp* himself; and from *Pōōpōomān* and *Kālēkū* proceeded *Poo*, and *Pōoman*, and *Kāl Kēppā*, &c. the sixty thousand *Dānoos*, and of those are *Nēbāt Kēēch* and *Anoobēēr*.

From *Kasht,ha*,* fourth wife of the *Moonēē Kishēp*, proceeded horses and animals, *Yek Shēp*, &c. whose hoofs are not cloven.

From *Arēstā*, fifth wife of the said *Moonēē*, proceeded all the *Gānd-hēros*.

From *Shōorshā*, sixth wife of the said *Moonēē*, proceeded the *Rachhēs*, who are Anthropophagi.

From *Aplū*,† seventh wife of the said *Moonēē*, proceeded all Trees.

From *Mootēē*,‡ eighth wife of the *Moonee Kishēp*, proceeded all the *Apchhērā Gān*, (*Opseras*).

From *Gārood Sēbēsha*,§ ninth wife of the said *Moonee*, proceeded Snakes.

From *Tamērā*, tenth wife of the said *Moonee*, came all birds of chase and flying fowls.

From *Shoorbhēē*, (or *Soorābhēē*, the cow of plenty,) eleventh wife of the said *Moonee*, came sheep and kine, &c. *Doshēp*, viz. all animals who divide the hoof.

From *Shērma*, twelfth wife of the said *Moonee*, proceeded all Dogs, &c.

From *Pētēnēē*, thirteenth wife of the said *Moonee*, came Fishes, and Tortoises, and all animals, small and great, who inhabit the water.

* Perhaps, *Oochisrava*.

† Perhaps, *Parcejat*.

‡ This *Kowstoooh*?

§ *Kedoore*, *Kedroowc*, and *Astekelee*.

From *Vinva*, (or *Vinetā*,) fourteenth wife of the said *Mōonee*, proceeded two sons. 1. *Geroor*. And, 2. *Arōon*, who is chariotteer of the sun.

From *Kadroowā*, fifteenth wife of the said *Moonee*, came *Vasōokēē*, &c. the *Nāgs*, i. e. mighty snakes, who abide in the nether world.

From *Pētēēsēkēē*, sixteenth wife of the said *Moonee*, proceeded all small flying things, which is a term for *Phēnkēh*.

From *Jāmēñēē*, seventeenth wife of the said *Moonee*, proceeded all moths, such as sacrifice their lives to the fire.

After this manner, in each *Kēlp* and in each *Mēnwēnter*, *Shree Bhēgewān*, becoming *Brēhma*, forms the system of the world; and, becoming *Vishnú Roop*, and being embodied under various *Avētārs*, affords nourishment and protection to the inhabitants of the world.

After this, an account must be given of the *Prēlēyē*, i. e. the Dissolution.

Prēlēyē is of four sorts. 1. *Nēēmtēek*. 2. *Prākrēet*. 3. *At,ānēēk*. 4. *Tētē*.

The account of *Nēēmtēek Prēlēyē* is as follows:

After *Brēmha's* day is spent, which consists of fourteen *Mēnwēntērs*, at the beginning of *Brēmha's* night, there is a *Prēlēyē*, which is called the *Nēēmtēek Prēlēyē*, after this manner: viz. *Yēkūrtēp Jēl*, i. e. the whole world becomes sea; and, in that sea, *Trēc lok*, i. e. *Serg lok*, and *Mreetē-lok*, and *Pātal lok*, are overwhelmed; and, in that *Yēkūrtēp Jēl*, *Shree*

Narayen Jiu, reposes in a sweet sleep, reclined upon *Seesē Nāg*, and *Brēhma*, having made *lēn*, i. e. absorbed all the *Ryots*, &c. of all the three *loks* into his own body, and being united to the being of *Shree Narayen* during his own night, which is the duration of fourteen *Men-wenters*, takes up his residence in *Nabhe Kēñvēl*, i. e. upon the flower of the *Nenuphar* of the august navel.

Prākrēct Prēlēyē is a dissolution, which is called the *Māhā Prēlēye*: the ————— thereof is this.

The life of *Brēhmā* endures a hundred years, and its name is *Dōopērārdē*. After the said time is elapsed, the *Māhāprēlēyē* is set on foot; and, in that season, the whole *Brēhmande*, and the fourteen *Bhēboon*, become annihilated, after this manner. For a hundred years, no cloud will rain upon the world; and, on the earth, grain, &c. of all species, and all trees, and all verdure, will be dried up. At that time, all the *Ryots*, and dwellers in the world, and all animals, and living creatures, on account of the total dearth of all grain, will, one by one, become lifeless, and be annihilated. In that season, from the splendor and heat of the sun, all the water of the sea, &c. will be totally dried up: and, from the mouth of *Anēntē*, whose name is *Sēese Nāg*, and on whom the earth rests, shall proceed *Kāl Agnēe Roodre*, in the form of fire; and, by that fire, the whole *Brēhmāndē*, and the fourteen *Bhēbōons*, shall be reduced to ashes, like an ————— which is burnt to ashes, and its fashion only remains in the place. After that, for a hundred years, shall the forty-nine *Poon*, which are the ————— of the dissolution, blow over the ————— and scatter the ashes through the air. After that, for a hundred years, shall *Sēmbērēng*, a fowl, which hath been produced for the purpose of the *Māhāprēlēyē*, causing it to rain in large drops, like the *Chākēr* of a *Gārēe*, i. e. the wheel of a carriage, reduce the whole world to a dissolution of water, insomuch that nothing shall

appear but water ; and all the atoms of created things, in the same manner as when they spring up are produced from atoms, so shall they, in the same manner, become *lèn*, i. e. be annihilated into the same atoms. The earth, with *Gàndèh*, smell, which is its *Góon*, shall both be absorbed into water ; and *Pānēe*, i. e. water, with *Rēs*, taste, which is its *Góon*, shall both be absorbed into light : and light, with the *Rōop*, figure, which is its *Góon*, shall both be absorbed into air ; and air, with *Pērēs*, i. e. *Memàs*, touch, which is its *Góon*, shall both be absorbed into *Akàs* ; and *Akàs*, with the *Shēbd*, speech, which is its *Góon*, shall both be absorbed into *Ohēnghār* ; and *Ohēnghār* into *Mēhēeb tēt* ; and *Mēhēeb tēt* into *Prēkrētēe*. Last of all, *Prēkrētēe*, without name or token, shall abide in an unknown place ; and, exclusive of *Brehm*, shall no light of the world remain a stable residue. This is the account of the *Màhàprēlēyē*, as hath been explained.

We come now to the *At Anēek Prēlēyē*. *At Anēek Prēlēyē* is the name of *Mookt*. Every living creature is *Anēekēh Agyàn*, i. e. without intellect : whenever *Gyàn*, i. e. intellect, in complete perfection, is acquired by them, they become *Nàjēyē*. That same is called *Mōokhtē Prēlēyē*.

The account of *Tētē Prēlēyē* is this : that, in every instant and in every moment the form of man, &c. changes from one colour to another ; and, after a certain space of time, the signs thereof become conspicuous, and this is called the *Tētē Prēlēyē*. But this topic is exceedingly subtile, and is, therefore, not understood by any one. Like *Sōotēh Nēdēe*, i. e. the flowing of water of a stream, and the points of the light of a torch, which is passing away every instant, and yet, from its subtility, the quantity of it is not evident.

CHAPTER VI.

Account of antient Rajas.

A brief account of *Rajas*, from the beginning of the first *Mēnwēntēr* to the end of the sixth, hath been given in the first chapter; and, in the seventh, or *Sēbēt Mēnwēntēr*, which is now passing, the *Rajas*, and their posterity, who have principally exercised the *Raj*, have been two families; the one, *Sōoryě Vēngs*, and the other, *Chēndrě Vēngs*. Of these two illustrious families, those *Rajas*, who, having acquired the superiority, have become *Rajas* of the *Chēkrēvērtēe*, i. e. possessed sovereign authority over the globe, shall first be recorded of the branch of *Sōoryěvēngs*.

Be it then revealed, to your sublime comprehension, that, from the most holy essence *Pērēm ēeshwēr*, was first produced *Bremha*. After him, from *Bremha*, was produced *Mērēechēe*; and, from *Mērēechēe*, *Kesyěpě*; and, from *Kesyěpě*, *Sōoryě*; and, from *Sōoryě*, proceeded a son, named *Veyvēs-wētě*, (or *Vayvaswete*,) who, during the revolutions of the *Sětyě Yōg*, became Raja of the face of the earth: and, in the *Trětyà Yōg*, Raja *Heshvakoo*, (or *Akhelpahoo*,) his son, in the city *Ayōdhyā*, became Raja of the face of the earth. In that *Yōg* the *Rajas* were very long lived, and exercised their sovereignty through a long space of time; but, in the *Dwāpēr Yōg*, the *Rajas* became short lived, and, from the beginning of the *Sětyě Yōg* to the close of the *Kēl Yōg*, the lives of men have decreased in duration through each *Yōg*. And, at present, in this *Kēl Yōg*, men have become very short lived; and, at the end of the *Kēl Yōg*, the lives of men will be still more curtailed.

After Raja *Aghëbàkōo*, (or *Ikshwakoo*,) reigned Raja *Veëkōokshëe*, his son, to whom succeeded his son Raja *Kookoōtst,hä* ; and, after him, Raja *Anëinàs*, his son. After him, reigned his son Raja *Prëethoo* ; next, his son Raja *Veëswëgendhee*, then his son Raja *Chëndrë**. His son

Yoōvànàs, (or *Yoorénàswe*.)

Sëràbe, (or *Sràvë*.)

Hërëh Dëshōo, (or *Vreehedàswe*.)

Dhōondëemāre, (or *Dhoondhoomāre*.)

Dërhàshë, (or *Dreedhàswe*.)

Hërjes, (or *Hëryàswe*.)

Veëkōont,hë, (or *Neëkoombhà*.)

Krëshūshōo, (or *Krëesàswe*.)

Sëen Yët, (or *Senùjëët*.)

Jōotyāshōo, (or *Yoorënāswe*.)

After *Jōotyāshōo* 2d, succeeded his son

Raja *Màndhàtrëe*.

* Is *Chendre*, then, a *Sooryevengs*?

Poorōokōot, se.

Trěshě Děsyōo.

Aněvenye, (or Anerenye.)

Herijaswe.

Pěřh Rōopàn, (or Praroone.)

Trěeběendhěne, (or Treevëndhene.)

Sětyeēt Vrětě, (or Setyevrete.)

Trěe Shěkōo, (or Treesankoo.)

Herěs Chěndrě, who, in the time of his reign, performed the *Yěg* of *Rājěsōodrě* with exceeding splendor and magnificence. To him succeeded his son

Raja Rōhětětě.

Hěřete.

Chěmpě.

Sōōdēwěs.

Věejāyě.

Bh̥rōokě.

Bērěk, (or Vrěkě.)

Bāhōokě.

Segērě.

Ashēměnjěs.

Ansōomět.

Bhāgēerět, he, who, voluntarily submitting to mighty *Přeshewās*, i. e. penances, brought down *Gúngà Jiu* to *Měrtyně lok*. To him succeeded his son

Raja Sroote.

Nābhě.

Seēndhōodwēpe.

Ajětyūpōo, (or Ayootayoosh.)

Rēetěpěrně.

Soudědāsěn, (or Soudase.)

Ashěděkě, (or Asmeke.)

Moōlēkhē.

Dētērēt, hē.

Anēpēd Vēdē, (or Aēdebeedee.)

Bēbōo shēt, hē, (or Veesweshe.)

Kshatwāngse, (or Kshatorangē.)

Deērglē bāhōo.

Rēghōo.

Ajē.

Dēsērēthē.

Shrēe Rāmē Chēndrē, who is *Shree Vishnú*, assuming an *Avētār* in the house of Raja *Dēsērēt, hē*, became *Raja* after his father, and had three brothers: the first, *Bhērēthē*; the second, *Lēkhēn*; the third, *Shērgēnē-kār*. The glorious titles and wonderful miracles of Raja *Rām Chēndrē* are most numerous: *Vālēmēek*, and *Vyūs*, and other *Mōonēes*, have given an account of them at large.

At the time of the close of the *Trētyā Yōg* and the beginning of the *Dwāpēr Yōg*, i. e. between these two *Yōgs* did *Shrēe Ram Chēndre* assume the *Avētār*; and, from the commencement of the reign of the above-mentioned *Kshātswāngē* to the end of the reign of *Shrēe Rām Chēndrē*, the

Y

Rajas, who sat in glory on the throne, were all Rajas *Chěkrečertěe*, i. e. possessed of complete sovereignty over the world.

In the beginning of the *Dwāpēr Yōg*, *Kōshě*, son of *Shrēe Rāmě Chěndrě*, became Raja; and, then, his son

Atěethěe.

Neeshědhě.

Něbhěs.

Pōonděrečkě.

Ksheimědhěrtwěs.

Děwàněcke.

Ahčendāgoo.

Pārēe Pātrěe.

Rěněeck, hělē.

Vějřěnàbhě.

Arkě.

Shōogāně.

Vēedhrěetěe.

Hēerēnymābhē.

Nābhē.

Pōoshyē.

Dhrōove Sēndhēe.

Soōdērschēnē.

Agnēe vērnē.

Shēghrē.

Mērōo, who, performing exceeding *Pēishwà* to *Shrēe Bhēgēwan*, became *Siddhe Pōorōoshē*, and is stationed in the district of *Kēlāp*, near the mountain *Sēmēerōo*. At the close of the revolution of the *Kēl Yōg*, when no one of the family of the *Sōorye Vengs* shall remain, then, from the said Rajah *Mēroo*, shall the race of *Sōorye Vengs* again be produced.

Here follows an account of the posterity of the said Rajah *Mērōo* who have reigned. After the retirement of Rajah *Mērōo* to the district of *Kēlāp*, reigned his son, named

Prēshē Sēwērnēh, (or *Presoosrootē*.)

Sēndhēe.

Amēr Sēnē.

Měhěswāt.

Vešwēbāhōo.

Prěsēinājēet, (or Preseinajēyt.)

Těkshěke.

Vrědhěbělě.

Raja *Vrědhěbělě* was contemporary with Raja *Yúdhist, hēer*, Raja of *Dhētēe*: and, at last, in the war of the *Māhābhārēt*, was slain by the hand of *Abhēměnyě*, son of *Arjōon*. After the said *Raja* was slain, reigned his son

Raja *Vrědhědvāně.*

Oōrōokretyā.

Větsě vrěddhe.

Prětēe vyōmě.

Bhāndo.

Děwākě.

Sěhēdecie.

Vēerě.

Vrēhēdēswe.

Bhāumat.

Prētēekāswe.

Soōprēteekē.

Mērōodeeiē.

Soonēkhsētre.

Pōosh kērē.

Trēmēkhe, (or Antereekshē.)

Soōtēpēs.

Amēetrājēt.

Vrēhēdrājē.

Bērērehēē, (or Berhee.)

Krēestēnjeye, (or Kreenenjeye.)

Rēnējyē.

Sējyē.

Stōkyě.

Sōoddhōdē.

Amālkēlēndē, (or Lengelede.)

Prěšēinejēttē.

Kshōodrēkē.

Sōo Měčtrē.

All these Rajahs, being *Měnōo rāj vęngsēe*, (or, rather, *Soorye Vengsee*.) reigned to the end of a thousand years of the *Kēl Yōog*: after whom, the reign of the *Sōōryě Vęngs* became interrupted. When the revolution of the *Kēle Yōog* shall be finished, then, again, at the commencement of the revolution of the *Sētē Yōog*, from the loins of the above-mentioned Rajah *Merōo*, who, in the district of *Kelāp*, near the mountain *Soōmēērōō*, is occupied in performing *Pētēshwā* to *Shree Bhęgēwan*, shall the *Sooryě Vęngs* be produced and again exercise dominion.

Account of the *Chěndrē Vęngsye* Rajas.

It is present to your august recollection, that the *Mōonēe Atrēe* was born a son of *Brěhmā*, from the *Mōonēe Atrēe Chěndrē*. To *Chěndrē* was born a son named *Bhōodhē*; and, from the loins of the said *Bhōodhē*, and the

womb of his wife *Amta*, (or *Eela*,) daughter of *Vaivèscētē Mēnōo*, proceeded a son, named *Pōorōorēvès*, who had his residence in the city called *Prētēst, hān neger*, (or *Preteesthānē*,) and at present *Vēetōrē*, (or *Vēctore*,) and became Raja *Chēkrēwērtē*; and, from the loins of the said Raja *Chēkrēwērtē*, and the womb of his wife *Oūrēnēshē*, (an *Apet, hērā*,) were born six sons: Raja *Rētōo*, (or *Ayoosh*,) who was the eldest of them, succeeded after his father to the exercise of sovereignty; after which, his son, Raja *Hōos*, (or *Nehooshē*,) became Raja *Chēkrēwērtē*, and to him succeeded his son Raja *Yēyātē*, as Raja *Chēkrēwērtē*. Raja *Jējātē* had two wives: one named *Sen mēsh, thā*, daughter of one *Pērēscērnū*, (Raja of the *Asoors*,) and *Anōorāj*; and, the other, *Dēivjātē*, daughter of *Shūkrē Achārjyē*. From the womb of *Dēivjātē*, (or *Devjānē*,) proceeded two sons: the one, *Yēdōo*; the other, *T, hōorē Nēshōo*; and from the womb of *Sen Mēsht, hā* were born three sons: 1. *Dōorchhē*. 2. *Anōo*. And, 3, *Pōorōo*. It happened that *Yēdōo*, and *Shōorē Nēshōo*, and *Dōorch, he*, and *Anōo*, these four sons all disobeyed their father, on which the said Rajah *Yēyātē* inflicted *Srāp* on them, i. e. cursed them. And this *Srāp* did he utter on his eldest son, *Yēdōo*, viz. “of thy posterity shall no one ever become Raja *Chēkrēwērtē*, i. e. ever arrive at the rank of supreme sovereignty.” And this *Srāp* did he utter on the three *T, hōorē Nēshōo*, and *Doorchhē*, and *Anōo*; viz. “of your posterity, all that shall be born, shall, in all their conduct, act in opposition to the four *Veds*, and shall become *Mlēech, hēs*.”

Pooroo, the youngest son of the said Rajah, in virtue of his obedience and submission to the will of his honoured father, having performed some notable act, became more dear to his father's heart. Rajah *Yegātē*, in the time of his old age and corporal infirmity, constituted the said *Pōorōo* Rajah *Chēkrēwērtē* in his own presence, and exalted him with all kinds of distinctions. And, having given his eldest son *Yēdōo* a commission towards *Dēkshēnē*, i. e. the south, elevated him to the sovereignty of that quarter:

and, to *Dōorchě*, the second son, having given a commission towards *Pwōrēp*, i. e. the east, made him Raja of that quarter: and, on *Thōōrě Nēshōō*, the third son, having bestowed the province of *Pěshchēm*, i. e. the west, appointed him Raja of that province: and, *Anōō*, the fourth son, he raised to the *Rajaship* of the cities of *Ootēr*, i. e. the cities of the north: and, *Pōorōō*, his youngest son, whom he had seated in his own stead on the throne of the *Rajaship*, he exalted with all kind of pre-eminence, and settled all the provinces of his own dominion in his illustrious name, and subjected all the four elder brothers to his authority.

Raja *Yēdōō* was exceedingly *Dhērměscēl*, i. e. *Dhērmātman*, In his family, at the close of the *Dwāpēr Yōg*, in the *Chēndrēvēngs*, was the *Avētār* of *Shree Krēeshnē*; and, the *Chertēr*, i. e. the wonderful miracles of *Shrēe Krēeshnū Jiu*, are related and published in most of the Hindoo *Sūstres*.

Account of the posterity of Raja *Pooroo*, the youngest son of the said *Raja Yegatee*. When *Raja Pooroo*, by the command of his father, was seated on the throne of sovereignty, there was born, in his prosperous palace, a son, named Raja *Jénēmē Jēyē*, who succeeded his father, as did his son

Prāchēn, (or *Precheenwāt*.)

Pērēbēer, (or *Preceere*.)

Mēnūōō, (or *Menesyoo*.)

Jārēdē, (or *Charoopede*.)

Sōōdyōō.

Bā Hōokēp, (or *Bahoogeve*).

Sinyeejatēe, (or *Senyātee*).

Asinghejātēe, (or *Ahēnyātee*).

Rōōdērràsē, (or *Roudraswe*).

Rēyēnēe, (or *Reeteiyoosh*).

Rēyēnēe nāt, (or *Renteenàcē*).

Sōmētēe.

Rēyēnēe, (or *Aitee*).

Then, *Dōosētē*, (or *Dooshmente*,) his son, became *Chēkrēwērtēe*. From whose loins, and the womb of *Sōokōontēlā*, his wife, was born a son, named Raja *Bhērētē*, who, being Raja *Chēkrēwērtēe*, celebrated with complete pomp three thousand three hundred *Ashwēmēēdhē Yēgs* and fifty *Yēg Rājsoo*. And, having furnished a variety of potent *Yēgs*, opened the doors of his benevolence and liberality in the faces of the public and his dependants, and enriched the world with exceeding charities, and gifts; and, with complete glory, continued, for the space of two thousand seven hundred years, Raja *Chēkrēwērtēe*, i. e. supreme sovereign. After him, Raja *Vēē pet,heh*, (or *Vee te,he*,) his son, reigned: then, his son

Menōowē, (or *Menyoo*).

Brēddēkhētrē, (or *Vrechetksheitre*).

Z

Hēstēen, who, being seated on the throne, built and peopled the city of *Hestēenāpōor*, now *Dhēli*. After him, came his son

Ajēmēdhē.

Rēghē, (or *Reekshe*).

Sēmērnē, (or *Sēmwerene*), who married *Pētnē*, the daughter of *Sooryē*; and, from the womb of the said *Ramee*, was born Raja *Koorōō*, to whom succeeded his son

Ikēnōowē, (or *Iahnōō*).

Sōorēthē.

Vēdōōrēt, hē.

Sarōē bhōumē.

Chēyt seen, (or *Jeyetseine*).

Rādhēekē.

Ayet āyōō, (or *Ayootayoosh*).

Akērrē wēdhēen, (or *Akrodhene*).

Dēivā tēt, hē.

Rēghē, (or *Reekshe*).

Dēlēpē.

Prētēpē.

The said Raja *Prētēpē* had three sons: 1. *Dēivātē.* 2. *Sāntēnō.* 3. *Bāllēmbēk.* The said *Dēivātē*, having absorbed his heart in *Pēshwā* to *Shrēe Bhāgēwān*, and taken up his station in the district of *Kēlāp*, near the mountain *Soomērōo*, is yet alive. When the *Chēndrēvēngs* shall be entirely lost and the revolution of the *Kēlē Yōg* be at an end, in the outset of the revolution of the future *Sētyē Yōg*, shall the stock of the *Chēndrēvēngs* again proceed from the said *Dēivātē*. After the reign of Raja *Prētēpē* and the retreat of *Dēivātē* in *Pēshwā*, Raja *Sāntēnō*, second son of Raja *Prētēpē*, became Raja *Chekrewērtē*; and, from his wife *Gūnga*, had a son, named *Bhēshē*, who was exceedingly *Dhērmātmān* and *Māhābēer*, i. e. vigorous and heroical. And, in relation of his father Raja *Sāntēnō* being married to a daughter of a *Das*, i. e. of the tribe of *Keeret*, he abdicated the *Raj*, and, also, never married, and became *Oūrdhē Zeētā*. *Oūrdhē* means upward and *Zeēt* means seed, i. e. a person whose semen hath ————— upwards, and that person is exempt from the filth of copulation. Whereas, Raja *Sāntēnō* married *Sētēpētnē*, a girl of the tribe of *Keerēt*; he had two sons by *Sētēpētnē*: 1. *Jētrāmēkēd.* 2. *Sējerbērijē*. It is related, that, at the time when *Sētēpētnē* was a virgin, and not yet connected with Raja *Sāntēnō**, one day, *Prāsoore Moonee* became her bedfellow; insomuch, that one *Vyās Moonee*, a son, was born from the womb of *Sētēpētnē*. At the time that *Prāsoore Moonee* was *Senōosēstē*, i. e. delighted with the pleasure of enjoyment in favour of *Sētēpētnē*, he uttered *Asērbād*, i. e. a blessing; viz. “no breach shall take place in thy virginity, and thou shalt be after the manner of a virgin.”

* After *Sāntēnō*, reigned *Veecheetravērye*, according to Jones, *Asiat. Misc.* vol. 2, p. 129.

Jétràmèked, who was the eldest son of the Raja, was slain in the war of *Gändèrvs*; and *Techèrbèrgè*, the younger son, had two wives, *Asèèkà* and *Ambyàbèèkà*, and died childless of the disease called *Jèkhà*, i. e. a flux of blood.

From the wombs of *Asèèkà* and *Ambábèèkà*, his wives, according to the order of *Bànèe Sètèpètnèe*, did *Vyàs Mōonèe*, son of *Prāsōorā Mōonèe*, beget two sons: one, *Dhrèetrèràshtřè*, the blind; the other, *Pāndōo*; and, from the womb of *Kāndhàrèe*, wife of *Dhrèetrèràshtřè*, the blind, were born *Dōoryōdhèn*, &c. one hundred sons. Raja *Pāndōo* had two wives, *Kōontèe* and *Mādèrèe*, and passed the greater part of his time in the woods and deserts devoted to the chase. One day, a certain *Mōonèe*, with his wife, having assumed the forms of Deer, were busy in copulation, when, by chance, the game-destroying *Raja* passed that way and struck him with an arrow. In consequence of the *Srūp* of the said *Mōonèe*, he took his leave of the desire of the enjoyment of women. *Kōontèe* and *Mādèrèe*, his wives, in consequence of their faith, produced five sons from their wombs: three from that of *Koontee*; viz. 1. *Yōodhèesthēer* by *Dhèrmè*; 2. *Bhēm* by *Pèvèn*, i. e. the air; and, 3. *Arjoñ*, by *Eèndřè*, who is Raja of the *Dèivētās*. From the womb of *Mādèrèe*, were born two sons, *Nèkool* and *Sèhèdèivè*, both by *Aswèen* and *Kōomūr*. Raja *Yoodhèesthēer*, who was the eldest of them, becoming Raja *Chèk-rèwèrtèe*, celebrated, with great splendour and magnificence, the *Yèg Ràjsōo*: and, in the beginning of the revolution of the *Kèlè Yōg*, *Pèrèekshèetè*, (or *Pereeksheet*,) son of *Abhèmnènyōo*, son of *Arjoñ*, became Raja *Chekrewertee* after Raja *Yōodhèesthēer*. After whom, Raja *Jèněmyèyè* (or *Jenemeijeye*) became Raja, then his son

Sètānèèk, (or *Setaneeke*).

Sèchsèrùmèèk, (or *Schèsràneeke*).

Ashwēmēdhēyě.

Asēmēkrēeshně.

Nēmēchēkěe, (or Neimēchēkre,) in whose time the city Hēstēenàpòor was swallowed up in the river Gěng; after which, going to the city Ogōor, he established there the seat of empire: after him,

Oūpětě, (or Oopte).

Chētrērět, hě.

Sōochēe rět, hě.

Dhrētēmàt.

Shēw Sēen, (or Soosheind).

Sooneět, hě.

Nērēe Jēkhōowě, (or Nrēekhēkshoo).

Sōokheēnele.

Prētēe bēlēt, (or Pereeplēvě).

Sōotēe, (or Sooneye).

Mēedhātēe, (or Meidhāveen).

Nērpēnjēyě, (or Nrēepenjeye).

Děřep, (or Děrově).

Tēmēyě, (or Teemee).

Brěhděřet, hě, (or Vreehedret, hě).

Sōoděrsēn, (or Soodase).

Sětamběk, (or Sětáněkě).

Dōormēdēn, (or Doormedene).

Rěhēeněř.

Děnděpàně.

Nēmē.

Kshēměke, (or Ksheiměkě).

After which, the sovereignty of the *Chědrěvěngs* expired. The duration of the sovereignty of the *Chědrěvěngs* is one thousand years of the *Kělě Yōog*. There follows an account of the sovereignty of the *Měgēdhēvěnsēe* Rajas, who are of the family of the *Chědrěvěngs*, and who ————— reigned in *Měgēhđēesh*, (or *Megedhe deish* or *Bāhār*,) for a long period in the revolution of the *Kělě Yōog*. Raja *Sěhđēivě*, son of Raja *Jērāsēndhě*, a *Měgēdhe věngsēe*, became a mighty Raja of mankind, in *Měgēdhe đēesh*, and was contemporary with Raja *Yōodhēest, hēer*, prince of *Hěstēenāpdor*; after whom, reigned his son

Raja Mējārē.

Sērēt al sērba, (or Srootesreves).

Ajēet ābōo, (or Ayootayoosh).

Neēremeētrē.

Sōonekshētēr, (or Soonekshetre).

Nērbēet Sēn, (or Vreehetseine).

Kērmē Jēet, (or Kermejeet, or Srootenjeye).

Vēētrē, (or Veeprē).

Sōochē.

Kshēimē.

Sōovrētē.

Dhermē Sōotrete.

Dherme Sootre.

Bēermē, (or Sreme).

Drēedhāsēnē.

Sōomētē.

Soobele.

Sooneete.

Sětyàjeět.

Sětyājket.

Poorěnjěyě.

The duration of the sovereignty of all these Rajas is one thousand years of the *Kělě Yōg*. One *Sooněkkě*, the *Meetree*, i. e. *Deewan*, having slain the said Raja *Poorěnjěyě*, set up and supported his own son *Prědyōte* in the sovereignty of that country. Raja *Prědyōte* reigned a considerable time there with complete —————, and had connection with ————— of Raja *Poorěnjěyě*: and from their wombs proceeded the *Věrně Sěnkěr*.

After the death of Raja *Prědyōte*, succeeded his son

Paleke.

Vysàkhčyoopest, (or *Vysakheyoope*).

Ràjěke.

Něnděe Věrdhěně.

From the beginning of the reign of the year of *Prědyōtě* to the end of that of *Něnděe Věrdhěně* is one hundred and thirty-eight years: after that,

Seesoonāg, son of *Nēndē Vērdhēnē*, succeeded to the throne of his father; then, *Kākecērnē*, his son

Kshēmē Dhērmān.

Ksheitre Yooyē.

Vēdhēe Sārē.

Ajātē Shētrōo.

Dērbhēke.

Ajēeyē.

Nēndē Vērdhēne, (or *Nende Vērdene*).

Māhā Nēndē, (or *Mehanendee*).

The duration of the reigns of all these Rajahs is three hundred and sixty years.

After that, Raja *Nēndē*, who was born from a woman of the *Sōodrē* cast, reigned one hundred years with complete ————— and, when, on a sudden, one *Chapah* (or *Chānekyé*) a Bramin, having slain both Raja *Nēndē* and his sons, made *Mōūreyē** *Chēndrē Rōodēpēt* Raja. In the period of the *Kēlē Yōog*,† at the close of the reign of Raja *Nēndē*, the sovereignty of the *Khyētrē Vēngs* expired.

* One of the *Mourye* race, named *Chendregooptee*.

† *Sonnerat* says the extinction of the *Pandoos* dates 1739 of the *Kel Yoog*.

Raja *Varèe Sūre*, son of Raja *Chèndrè Gōoptè*, reigned after his father. Then, *Asōokebèrdhèñě*, his son

Soūyasàse, (or *Sooyeses*).

Dèbèrèthě, (or *Deserethe*).

Singpèt, (or *Sengete*).

Sālèe Sōoke, (or *Salcesooke*).

Sōme Sèrmàn, (or *Someserman*).

Nēet dēsèbàn, (or *Sete Dhenwàs*).

Brèhedèrèt, hě, (or *Vreehedrethe*).

The ten *Mènōorej* Rajas reigned one hundred and thirty-seven years.

After the death of Raja *Vrèchèdrèt, hě*, ~~one~~ *Rōstè Mètrè*, (or *Pooshpe-meetre*,) his general, who was of the cast of *Sōongèt*, became Raja. After him, his son

Agnèe Mèetrè.

Sōojyèeththe, (or *Soojyeishthe*).

Besōo Mèetrèe, (or *Vesoometre*).

Rèhdèrèk, (or *Abhèdrèkě*).

Pōolēndě, (or Pooleēnde).

Khōot, hēen, (or Ghōshě).

Vějřě mēetrě.

Bhāgěvčě.

Dēivě bhōotēe.

These ten Rajas of the *Sōongě* cast reigned one hundred and twelve years. The said Raja *Dēwěbhōotēe* was exceedingly ————— and adulterous.

One *Vesoodew, (or Věsōodēive,)* his *Meětrēe*, who was of the *Kēnně* cast, slew the said Raja. To him, his son *Bhōo Mēetre* succeeded

Nàràyěně.

Sōosěrhàn, (or Sooserman).

These four of the *Kēnně* cast reigned three hundred and forty-five years.

At this time, one *Bēlēe*, who was of the *Sōodrě, (or Andhre,)* cast and a slave of Raja *Sōosěrmàn*, slew his master, and himself became Raja. After him, reigned his brother Raja *Krěeshně*; then, his son

Shree Sāntě Kērně.

Pōurnēmàlà.

Mēlēbōo, (or Lembodere.)

Vēevēlēlē.

Mēeghā Shōorētē, (or Meigheswete.)

Nēt Bān, (or Vatemāne.)

Tēlēlē.

Sēmbōo Shōorētē, (or Seevesweetee.)

Pōorēeshē bhērōo.

Sōo Nēndēnē.

Chērōrēlē.

Bētēlē.

Gōmētēen.

Sērēsgāndēh, (or Pooreemet.)

Jēe Sērē, (or Meideseeres.)

Seereskendre Yejayesree, (or Veejeye.)

Chēndrē bēje.

These twenty Rajas reigned four hundred and fifty-six years.

After which, in the city *Arëbhrëtē*, seven persons of the *Abhëre* cast reigned. Then, ten of the *Kërdëh Hëbël*, (or *Gardhebeen*,) cast reigned in the said city. Then, sixteen of the *Kënäke*, (or *Kënkë*,) cast. Then, eight of the *Yevene* cast. Then, fourteen of the *Tōoshkërë*, (or *Coorooshkere*,) cast. Then, ten of the *Bhōorëndë* cast. Then, sixty-five Rajas reigned one thousand and ninety-nine years. Then, eleven of the *Moūlā* cast reigned three hundred years. After the extinction of the *Moūlā* cast, one *Bhōo Nëndë* became a mighty Raja in the city of *Këelëkeelāpōor*: after him, succeeded his son Raja *Bëngërëk*; and, after him, *Sëesōonëndë*, his brother, to whom his son *Yësoonëndë* succeeded, and his son *Prësërëk*, (or *Preveereke*,) followed. These five reigned one hundred and six years.

After this, the Rajas became *Mlëch, hëh tōol*, i. e. like *Mëlëchhëhs*, and in every kingdom became exempt in territory, and the power of their extension gradually decreased, and they became short lived and *Adhërmë*, i. e. wicked in principle. Such have been and such shall be the Rajas in the revolution of the *Këlë Yōg*.

N. B. This book reaches down to about the time of the taking of *Guzurat* by Sultan *Mahmood Ghaznevee*. See the *translator's* note in the *Persian* copy.

FINIS.